The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, No. 11.—WHOLE NUMBER 1208.

JOHN HECKER, PROPRIETOR. NEW-YORK, MAY 13, 1854. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 8½ " 5 "
CHURCH OF THE NATIVITY.............. 9 A. M.
CHURCH OF THE ANNUNCIATION......... 8 "
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS........... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MAY.

14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter: Rogation Sunday.
22 } 23 } 24 } Rogation Days.
25. HOLY THURSDAY, OR THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
28. Sunday after Ascension Day.

JUNE.

4. WHITSUNDAY. [Proper Psalms instead of the Psalms for the day of the month.]
5. Monday in Whitsun Week.
6. Tuesday in Whitsun Week.
7. Ember Day.
9. Ember Day.
10. Ember Day.
11. TRINITY SUNDAY.
St. Barnabas the Apostle.
18. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
25. Second Sunday after Trinity.
29. St. Peter the Apostle.

THE CHURCH AT HOME.

New York.—Between the 20th and 30th of April, inclusive, the Rt. Rev. the Provisional Bishop of the Diocese confirmed as follows: St. John's, Clifton, *twelve;* St. Paul's, Castleton, *nine;* Christ church, New Brighton, *four;* St. Mary's, Castleton, *seven;* St. Andrew's, Richmond, *thirteen;* St. Luke's, Rossville, *seventeen;* Grace church, Jamaica, *seventeen;* St. George's, Hempstead, *four;* Trinity, Rockaway, *nine;* St. Thomas', Ravenswood, *two;* St. Luke's, New York, *thirty:* in all, 124. On all these occasions the Bishop preached, and on all but one addressed the candidates.

At the time of the confirmation at Trinity church, Rockaway, the Rev. DEXTER POTTER, rector of the parish, baptized *five* adults. The *L. I. Democrat* states that within the last year this parish have built a neat parsonage adjoining the church, at a cost of $2,700, the whole of which has been paid, so that the young and thriving congregation is entirely free from debt.

THE CITY MISSION SOCIETY held its annual meeting in the Sunday-school room of St. John's chapel, on the evening of Thursday the 27th ult., the Rt. Rev. the Provisional Bishop presiding. After appropriate religious services, the Committee appointed in regard to Legacies bequeathed to the Society reported the opinion of the Hon. JOHN C. SPENCER touching the legal position of the Society; which opinion was concurred in by HIRAM KETCHUM, Esq. An entire new set of By-Laws was then reported and recommended for adoption by the Committee having that matter in hand. On motion the several articles were taken up *seriatim,* and, after some discussion and a few slight amendments, were passed.

We hope and trust that the Society, having been considerably strengthened and encouraged of late by an increase of means, will now enter upon its work in good earnest and with good effect. There are certainly heathen enough in the city of New York, who are just as well worth saving as those in China, and to whom the Gospel can be carried at much less expense. Are there not some, aye, a goodly number of Churchmen here, who have shaken or can shake off that weak hallucination whereby "distance lends enchantment to the view?"

THE CORNERSTONE of St. Luke's Hospital, situate in Fifth avenue between 54th and 55th streets, was laid with appropriate ceremonies by the Rt. Rev. the Provisional Bishop, on the afternoon of Saturday the 6th inst. The great coldness of the weather kept many away who would gladly have been present, yet there was a reasonably good attendance. The Bishop prefaced the ceremony with some brief remarks, setting forth the character and purpose of the Institution, and its encouraging prospects. The religious exercises of the occasion were followed by short addresses from the Rev. Dr. MUHLENBERG and A. H. STEVENS, M. D. Dr. MUHLENBERG's address was mainly descriptive of the building to be erected, and was in subtance as follows:

> The dimensions of the ground are, 200 feet on Fifth avenue, and 300 on Fifty-fourth and Fifty-fifth streets. The whole front of the building, looking to the south, will be 280 feet, leaving an open ground for trees, shrubbery, walks, &c. Depth of the chapel, 88 feet. Depth of wings, 66 feet. The material will be brick, but will be so treated by the architect as to ensure a good effect. The Managers have gone to no outlay in mere architectural ornament—relying for any beauty of structure on symmetry and proportion—which they are sure will be such that the hospital will present no unsightly object among the buildings likely to grace this part of the City. There will be four principal wards, besides other lesser ones, affording room for 200 beds, allowing to each a space of seven feet by nine, exclusive of the alley. The wards, 14 feet high, have windows on each side, opening immediately to the light and air. Ventilation was the chief matter of attention on the part of the building Committee. They have adopted the same method, with some improvements, as that employed in the New-York Hospital, which experiment has proved to be satisfactory. The chapel is the central and prominent feature of the building, externally, to denote the institution as under the auspices of religion. Internally, it is so arranged that it is easily accessible to the patients communicating with it, and the wards may be opened or shut off at pleasure. The architect is Mr. JNO. W. RITCH. The estimated cost, at the present rates of building, including furniture, &c., is about $150,000. The managers have not yet secured the whole of that amount, and they are resolved on no account to incur debt. They will therefore proceed with the erection of two-thirds of the building as planned, in the confidence that when that much is done they will have the means of completing the whole; of this there should be no doubt. When the great want of hospital accommodation in our City is considered, making New-York in that respect the last city in Christendom, money should be forthcoming enough to erect an hospital thrice the size of that here proposed. Yet some of our ablest congregations have contributed but a scanty quota; more liberal as have been some of our wealthy Churchmen, others, as yet, have given nothing. Perhaps they are waiting until they are assured we are in earnest, and this day's demonstration may be all that is wanting to bring their names to the subscription list. The appeal need not be confined to Episcopalians, for although the Hospital is an institution of their Church, no one imagines that its benefits will be restricted to persons within their pale—as it is the duty of every man to provide first for his own family, so it is reasonable that our members should have some prior claims as beneficiaries, but not simply because they belong to us, to the exclusion of others whose cases might call more loudly for relief. As long as there is room none will be excluded because of their complexion or their faith. The doors of the Hospital, the speaker said, so far as he was concerned, would be open to the sick and needy who sought admission, irrespective of nation, creed, sect, colour or name.

THE FOLLOWING LIST of the Wardens and Vestrymen for the current year in three of the parishes of Troy has been sent to us with a request to publish; which we do, though not, we confess, entirely satisfied of the propriety thereof:

St. Paul's Church.—The Rev. Dr. COIT, *Rector.* David Buel Jr., and Isaac McConckin, *Wardens. Vestrymen:* Nathan Douchy; Jonas C. Heartt; Amos S. Perry; T. C. Bruesmade; J. M. Warren; Jason J. Gillespe; J. B. Tibbetts; L. G. B. Connor.

St. John's Church.— ——— ———, *Rector.* Francis N. Mann, and John H. Willard, *Wardens. Vestrymen:* Lyman Garfield; N. B. Squires; H. Robbins; D. M. Fitch; F. Ells; G. M. Tibbitts; W. Coancy; P. Heartt.

Christ Church.—The Rev. JAMES MULCHAHEY, *Recsor.* Richard Bloss, and Jesse Moore, *Wardens. Vestrymen:* Samuel Douchy; Gould Rockwell; N. T. Woodruff; Geo. B. Smith; Joseph Gary; Geo. Seabury; Walter L. Seyman; Samuel W. Douchy.

Massachusetts.—The Rt. Rev. the Bishop of the Diocese has lately confirmed as follows: Church of the Ascension, Fall River, *four;* Grace church, New Bedford, *eight;* St. Thomas', Taunton, *thirteen;* church of the Messiah, Boston, *ten:* in all, 35.

Connecticut.—Between the 23d and the 30th of April, inclusive, the Rt. Rev. the Assistant Bishop of the Diocese confirmed as follows: St. Paul's, Norwalk, *seventeen;* St. John's, Stamford, *seven;* St. Mark's, New Canaan, *three;* Christ church, Greenwich, *ten;* St. John's, Bridgeport, *nineteen:* in all, 56. On all these occasions the Bishop preached and addressed the candidates.

ON MONDAY the 24th, the cornerstone of St. Thomas' church, New Haven, was laid by the aged and venerable Dr. CROSWELL; Bishop WILLIAMS delivering an address.

THE NECESSARY funds having been raised, and the ground and stone having been given, for the erection of a free chapel at Hartford, the work is to be entered upon forthwith. The estimated cost is $6,000.

Western New York.—The annual sale of pews in St. John's church, Fulton, took place on Easter Monday. The pews are said to have averaged about 100 per cent. advance on what they have sold for for several years past. The Rev. THEODORE M. BISHOP is rector of the parish, which goes far to account for the significant fact. We can better congratulate him on the result, than the poor people of his charge.

Delaware.—The 64th Annual Convention of the Diocese is to be held in Trinity church, Wilmington, on Wednesday the 31st inst., at 9 o'clock, A. M.

Pennsylvania.—The 70th Annual Convention of the Diocese is to be held in St. Andrew's church, Philadelphia, on Tuesday, the 16th inst., at 5 o'clock, P. M.

THE CORNERSTONE of Christ church, Germantown, was laid by Bishop POTTER, on Saturday the 22d ult. The parish, it is thought, bids fair to become one of the most important in Philadelphia. The *Banner* gives the following account of the new edifice:

> It will be of the Byzantine style of architecture. Its dimensions are 62 by 85 feet in the clear, height of ceiling 28 feet, with a gallery for choir and Sunday School, and a lecture room in the basement 38 by 62 feet; the interior is of a fine grained free-stone, dressed and pointed. Elevation of spire from main floor 165 feet. It is expected that the lecture room will be completed and ready for service by the first Sunday in July, and the main building by September of the present year.

THE *Banner* also states that a lot, 100 feet by 160, on the corner of Broad and Thompson streets has been purchased as the site of a new church, which is designed to be an ornament to that elegant and fast growing part of the city. The church is expected to be under roof by Jan. 1, 1855.

Maryland.—The 66th Annual Convention of the Diocese, is to be held in St. Peter's church, Baltimore, on Wednesday the 31st inst., at 9 o'clock, A. M.

THE PARISH of Trinity in the eastern part of Baltimore is building a new and handsome church in Broadway. A second church for coloured people being much needed, it is proposed to purchase the old edifice of Trinity church for that purpose; the Bishop and most of the clergy having sanctioned the undertaking.

THE OLD EDIFICE of St. Paul's, the burning of which we noticed last week, is said to have cost $140,000. There was an insurance of $20,000 on the property. The steeple and walls are yet standing, and, as the latter are very thick and substantial, it is thought they may be strong enough to use again; in which case, the cost of rebuilding may not exceed $50,000. The altar, which was of marble, and is described as a beautiful specimen of architecture, is said to be totally destroyed. The monument of Bishop KEMP remains apparently perfect, but is expected to crumble on being touched.

Virginia.—Between the 2d and 16th of April, inclusive, the Rt. Rev. the Assistant Bishop of the Diocese confirmed as follows: St. John's, Richmond, *eleven;* Monumental, *seventeen;* Saponey, *three;* Brunswick court house, *three;* Grace church, Greensville, *two;* church at Hicksford, *eighteen;* Grace church, Petersburgh, *twenty-three, six* of them being from St. Paul's: in all, 77.

IMMANUEL church, Hanover county, was consecrated by Bishop JOHNS, on the 3d ult.; also, Trinity church, Brunswick county, on the 9th.

Mississippi.—The Annual Convention of the Diocese is to be held at Jackson, on the 31st inst.

BISHOP GREEN visited the chapel of the Cross, Madison county, on Saturday and Sunday the 15th and 16th ult., preaching to crowded and attentive congregations, and confirming *eight* persons, *six* of whom were coloured. A writer to the *Church Herald* says that one of the congregations was made up entirely of coloured people, "who, by their earnest participation in the responses and prayers, and breathless attention during the sermon, showed how much they were interested in the services of the Church and their immortal interests."

Ohio.—The Rt. Rev. the Bishop of the Diocese has lately been visiting a portion of his flock, and confirming as follows: St. James', Piqua, *eight;* St. Luke's, Marietta, *thirteen;* All Saints', Portsmouth, *twenty-three;* St. John's, Cincinnati, *sixteen;* Christ church, Cincinnati, *twenty-two:* in all, 82.

California.—What we mentioned a few weeks ago as being reported from California, turns out to be much better even than was supposed. THOMAS O. LARKIN, formerly of New York, has given to Bishop KIP 640 acres of land, which used to be just one square mile, for the founding of a Church College. The site selected by the Bishop is in Sonora valley, about 30 miles from San Francisco. It was understood that application would be soon made to the legislature for an act of incorporation, under the name of "Trinity College of Larkin."

THE CHURCH ABROAD.

England.—The London *Morning Herald,* having in its obituary announced the death of the Rev. HENRY FARDELL, vicar of Wisbeach and canon of Ely, makes the following remarks upon the vacancy:

> One of the church enormities of the days of GEORGE III. has just been brought to a natural termination by the lapse of time. A Canon of Ely has recently died, at the age of 59, who appears to have been inducted into his canonry in 1817, which, being thirty-five years since, seems to prove him to have been of the ripe age of twenty-four years when he obtained this high and valuable distinction. But this was not all. He held also two vicarages—one Waterbeach, of the annual value of £424, the other the great town of Wisbeach, with an income of £1,779 per annum. Thus his gross income must have been nearly £3,000 a year. But then, we believe, he was son-in-law to Bishop SPARKES. Of the individual himself we say not one word. He may have been an amiable and deserving man. But the system was unendurable, and we rejoice to know that it has passed away. We feel no doubt that the present Bishop of ELY will do his duty to the great parish of Wisbeach, which contains 12,700 people, and an ecclesiastical income of £1,979 per annum. There is, we believe, a second church, with only a very small endowment. But the above income will suffice for three incumbents; and a town of the size of Wisbeach ought to have at least as many.

FROM THE ANNUAL report of the Tithe Commissioners for 1853, it appears that in 12,191 tithe districts the tithes have been commuted by confirmed agreements or confirmed awards; that in 363 of these districts the rent-charges have been disposed of by redemption or merger; that 11,743 apportionments have been confirmed; that on the 31st of December last, exchanges of glebe lands had been effected in 506 places, and 30 such exchanges were in progress, and that at the close of the year 13,893 distinct mergers of tithes and rent-charges had been confirmed. The Commissioners also state that they have been engaged upon a revision of the whole outstanding business [illegible] inal commutation. They will [illegible] submit the details referred to in their last report, [illegible] hope that such legislation may follow as will enable them to deal with those cases which they find themselves unable to dispose of without further powers.

WE STATED last week that the old parish church of Brighton had just been restored at a cost of £5,000. We since learn further that £1,000 of this was contributed by the Rev. H. M. WAGNER, vicar of the parish. At the east end of the south chantry is placed the memorial to the great Duke of WELLINGTON, in the style of what is known as the Eleanor Cross. It is said to be of a highly decorative character, vast pains having been bestowed upon it, and is composed of a soft oolite called *clunch,* a stone peculiar to Cambridge. From the base to the summit, which rises almost to a point, is about 18 feet 6 inches; and the circumference is about 15 or 16 feet. In a canopy near the top is an alabaster figure of St. GEORGE, sheathing his sword; and, running up in the centre, is a column composed of St. Ann's marble, bearing the names of the battles in which the illustrious duke distinguished himself. Encircling the pedestal is the following inscription:—"In memoriam maximi ducis WELLINGTON, hæc domus sacrosancta quâ ipse adolescens Deum colebat reædificatur."

AT A SPECIAL CHAPTER of Salisbury Cathedral, the Rev. WALTER KERR HAMILTON, M. A., was formally and unanimously elected to fill the vacant see. The consecration was fixed for the 1st inst. at Lambeth.

Scotland.—The following abstract and summary of statistics of the Church in Scotland is given by the *Churchman's Magazine.* It looks, to us, as if the Church, though now small, would not be likely to continue so very long; provided, that is, that things hold on at this rate.

> The total number of cures in the Scottish Episcopal Church is 143; of clergy, including seven diocesan bishops, and one retired, 151. Of the seven bishops, one only (the Bishop of Argyle) is a deacon and priest of Scotch ordination. The rest derive their introductory orders from England. Of the inferior clergy, 78 are in Scotch orders; 63 in English or Irish; 2 Americans and 1 Colonial. The Scotch Communion office is used in 42 chapels; the English in 82. In four churches, including the chapel of Trinity College, Glenalmond, both offices are used alternately. In the greater proportion of chapels the holy Communion is administered monthly, and on the greater festivals: in eleven, every Sunday and other festival. Daily service is maintained in 36 chapels; in almost all, the saints' days are observed, and in a good many there are prayers in church one or more days in the week. The patronage of the great number of the incumbencies is vested in lay managers or vestrymen. The bishops, either solely or conjointly with lay trustees, present to twenty-two charges. Sixteen incumbencies are in the gift of private patrons. Sixty-two day schools are attached to different cures in the Church; there being one normal seminary in Edinburgh (St. Andrew's Hall) for the training of masters. It is proposed to organize a "Schoolmasters' Association" for the mutual improvement of teachers connected with the Church.

Toronto.—There are few things of the day that we take more delight in, than to notice the signs of thrift and progress among our brethren in Canada. And here is a thing well worth noticing: The edifice of Christ church, Hamilton, having just been much enlarged at a cost of £5,000, was re-opened for Divine service on Easter Sunday. The dimensions of the church are 146 feet by 72, affording accommodation for about 1,400 persons; yet the form and make are said to be such as to render a moderately strong voice sufficiently audible in all parts of the building, provided the enunciation be clear and distinct. There being every prospect that the entire debt will soon be discharged, it is anticipated that the church will be consecrated by the Bishop when on his summer visitation to the parish. Our much respected brother of *The Church* expresses a hope that many of the clergy will be present at the ceremony. We feel sure that he will join us in the hope that some of our own clergy will also be present; so as to give us something of a repetition of the happy scenes which took place last year in the Diocese of Fredericton. We subjoin an excellent description of the building from the Hamilton *Spectator;* merely adding, that *The Church* understands that the window alluded to in the description has been finished, and is considered by competent judges a most elegant production of art, both as regards the simplicity and beauty of the design, and the superiority of the execution:

> The building has been erected from the designs, and under the superintendence of Mr. WM. THOMAS, Architect, of this city. The style of architecture is of the Early Decorated English Gothic of the fourteenth century, with a nave and a clerestory 36 feet in width, and 56 feet high; side aisles 18 feet wide, and 35 feet high; the whole being 72 feet clear width, the portion of the new building now erected being 70 feet in length.
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> The interior of the building throughout has been finished in a very careful manner, and with due and proper regard to details, which are elaborately beautiful. The nave ceiling is arched, groined and pannelled, with moulded ribs and rich and varied bosses at the intersections; the groins spring from enriched corbels, and with column shafts continued from the floor through the nave piers. The chancel roof has the principals exposed, the roof being open to the interior of the apex, being 54 feet in height, and pannelled with arched and moulded ribs on the flat, and flowers at the intersections; the pannels being further divided into small lozenges, with subordinate ribs. The principals are an arched trefoil, with pierced tracery springing from moulded and enriched corbels, terminating at the wall with crowned angels. On the small transverse beams near the top are inscribed with letters in gold, "GLORY TO GOD IN THE HIGHEST." The chancel has an enriched cornice in open work, and the pannels and arches of the chancel and large end window, are studded with enrichments characteristic of the style throughout. The chancel window of seven lights is now being glazed with stained glass of a beautiful design, executed by Messrs. BALLANTINE & ALLEN, of Edinburgh, Scotland. The clerestory windows are emblematical of the Trinity, or three in one, being three quartrefoils in an equilateral arch, and the whole being glazed of stained glass in figures of a varied character, it imparts to the interior a rich, subdued, and mellowed tone in effect. Some figured portions of the aisle windows are of stained glass, and the windows being otherwise glazed with ground glass in diamond quarries, the appearance of the whole is exceedingly rich.
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> A particular feature in the completion of of the interior, and we believe the first introduction of this kind of Church decoration in this Province, is that the pannels of the nave and chancel ceilings and grounds of the wall enrichments are in positive colours; the ceiling pannels being of a beautiful light ultramarine blue, and the grounds to the wall enrichments vermillion red, the moulded ribs and foliage being white. The roof principals of the chancel are picked in with vermillion, gold bronze, and white. The walls are tinted of a red sandstone colour, and jointed.
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> The interior of the side aisle roofs are openly timbered, having principals with pierced tracery on moulded corbels, with ribbed boarding of grained oak.
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> The Church has been erected of stone, with bold projecting buttresses on the exterior, having pinnacles on the angles of the Church and chancel, the gable of which is surmounted by a decorated cross. The end of the chancel is conspicuous for its large seven light richly tracerled stone window, which contains a marigold compartment 10 feet 6 inches in diameter.

Newfoundland.—Our readers, we believe, have been duly apprised of certain complaints lately brought against the excellent Bishop of this Diocese. Two weeks ago we gave a letter from Mr. F. H. DICKINSON, of London, passing some rather severe, though not unfriendly strictures on the Bishop's course in the matter in question. We are not going to express any dissent from the positions taken in that letter; but we confess to have felt some apprehension of a danger in certain quarters that the Bishop might be condemned without a due hearing of his side. The main points in the case are briefly and candidly stated in the *Guardian* thus:

> Till lately religious ministrations have been conducted in Newfoundland by a few poor and scattered clergy, paid by the Society for the Propagation of the Gospel. Recently, we believe, the Society has informed the Bishop that the people would be expected to contribute towards the support of the churches, and that if this was not done, at least in certain places, and to a certain extent, a reduction would take place in the contributions of the Society and consequently in the number of the clergy. We believe this to be substantially, if not literally, the terms imposed upon the Bishop; and in a Diocese so little able or accustomed to bear expenses, they were sufficiently perplexing. He was called upon (and not unfairly) either to relinquish the funds by which alone he was able to supply the rough and hard-working fishermen of Newfoundland with such inadequate spiritual care as they then received, or to extract from them contributions which, however just, were novel, and therefore more than likely to be grudged or refused. He took, of course, the latter alternative; he directed his clergy to "require" from heads of families, or at least from those who were comparatively well off, a contribution of about 10s. a year for Church purposes, which is not denied to be moderate in comparison with their means. Of course the clergy were expected to urge on their people the duty of complying with this requisition. But the Bishop went further. He did not indeed direct them, but he declares himself ready to justify them in refusing the rites of the Church to those who neglect this duty.

The Church, in noticing a letter recently published in the *Echo,* from a clergyman in the Diocese of Newfoundland to one of his parishioners, reflecting rather harshly upon the Bishop, quotes the above paragraph from the *Guardian,* and thereupon adds the following remarks, which very well express the sense we have all along had of the matter:

> We hold Bishop FIELD in honour, and it is painful to us to express the opinion that his last step is a step too far. If it be contemplated (though we hope this cannot be the case) that the children of defaulters should not be admitted to baptism, we cannot see how that exclusion could be defended on any ground. We cannot enter fully into the merits of the case; but this much we will say that if Bishop FIELD enjoyed what with the rest of his Colonial brethren he would no doubt be right glad to enjoy, the counsel and aid of a Church SYNOD; and if, under the distress of the Church in his Diocese, the question of spiritual penalty due to refusal of support were referred to the Synod, we feel confident that the Synod would go very far in affirming the steps which the Bishop, owing to the anomalous and harassing position of Colonial Bishops generally as to enforcement of discipline, has been compelled to take pretty much on his own responsibilty. The Synod might stop short only of the case we have supposed—that of a child's baptism; for we can conceive it to be possible (we do not give this as our opinion of what would be right); but we can conceive it to be possible where the very maintenance of the Church's ministrations depended on the payment of a certain assessment by each of her professing members, that the Synod might decide non-payment to be a sufficient ground of exclusion from the Holy Communion, the ability to pay being, of course, incontestibly evident. This at least is certain, that Bishop FIELD's position is a very trying one; and it would be far better to pray for him and his clergy that they may be guided to wise decisions, and that brighter prospects may visit their Diocese, than to seek to fasten reproach on them. GOD forbid that our diocese should be brought so low as that of Newfoundland is likely to be, if zeal very general and very determined be not awakened there. An idea of its difficulties may be derived from the suggestion of the *Guardian,* that the remedy should be, not the "refusal of rites," but the formation, in certain cases, of a *fishing* clergy. That would be a literal conformity to Apostolic precedent more likely to bring blessing to the suffering clergy, than to the selfish laity who could permit such a state of things, with ability to correct it.

THE WORLD ABROAD.

England.—The news this week is briefly told and scarcely worth the telling. Things had not fully resumed their accustomed routine after the interruption of the Easter Holidays. The nation was preparing itself for a solemn Fast and Humiliation, to be observed on the 26th ult. in view of the impending war. Altogether, the war preparations, though active as ever, had a religious atmosphere about them.

Matters on the continent were much as usual. The alliance between Austria and Prussia is completed, and the great European Powers are now paired of for the struggle—England and France; Austria and Prussia. Their relative positions are doubtless fixed for the present—the attitude and policy of the German Powers being kept carefully and studiously ambiguous, until some decisive achievement in the East of one party or the other, shall point out the safest and most advantageous course. All the great commanders of the English and French expeditionary forces are now *en route* for the East to proceed to business. From the relative positions of the Turkish and Russian forces it is not probable that any important movement will be made on either side before the allied forces can get into the field. There has been the usual amount of skirmishing on the Danube, but nothing worthy of special mention. It is probable that the first collision between the allied Powers and Russia will be on the water. Admiral NAPIER by the last accounts was hatching some expedition that might have important results. By the next or subsequent arrival we may look for intelligence of decided interest and importance.

For The Churchman.

MR. EDITOR: Your correspondent, the Rev. "W. ARMSTRONG, rector of St. Matthew's church, Wheeling," who in his first communication so sagaciously scented the *charge direct* in my inquiry, propounded in *The Churchman* of April 1st., and applied the same to Bishop MEADE, has seen fit in his last to deny the allegation in terms. He also takes occasion to attribute to me certain *motives* in publicly propounding that inquiry, which if he "knows" he must have learnt from some *other person, as I have never exchanged a word with him on the subject.* To prove a negative of speech is a desperate undertaking at best—to deny the utterance of a remark which myself and many others heard *direct,* and then to base arguments upon *reputed motives* is, as yourself would express it, "Virginianly consistent!"

Whether the champion's *prudence* in making his last assertion will be commended by the principal personage named, I must leave for experience to determine; but should Bishop MEADE *avow* the utterance of the sentiment, the Rev. gentleman's position will certainly be distressingly perplexing.

My present object is to assert distinctly that Bishop MEADE *did,* both at the meeting referred to, and also in private conversation, make the remarks to the full as significant as my first communication gave them, and in language as near to that I used as it is possible to catch it from the lips of a speaker.

In the public instance there will of course be no difficulty in bringing further testimony to the fact, if my individual assertion be not considered enough. And permit me here to remark that, so soon as a direct question of veracity is raised, I can scarcely be blamed for taking the most effectual measures to establish the truth of the present statement.

In support of his partial denial, your correspondent urges the long and continuous efforts (of the Bishop) in behalf of this portion of his Diocese, &c. Argument will not annihilate pre-existing fact; nor am I willing to admit its validity when veracity is at stake; but even if the Rev. gentleman's plea be admitted, I boldly venture to predict that the statistics of the present condition of the Church in Western Virginia (which I may on some future occosion make known to your readers) would prove rather *against* than *for* the advocate and his principal—notwithstanding the 25 years of Bishop MEADE's labours in this barren vineyard.

As Mr. ARMSTRONG has appealed to the Bishop's labours in this region, for support of his position, it cannot be out of place to challenge him to state the *results* of those twenty-five years' labours which are to disprove the fact broadly stated above. In reckoning those results of the Bishop's efforts, however, common justice should omit the healthy condition of the Church in this City, which, under GOD, is greatly attributable to the faithful and self-sacrificing labours of the Rector of St. Matthew's himself—the remainder of the statement would present so lamentable a "result" that I feel confident no advocate of the Bishop's policy towards Western Virginia would venture to exhibit it in support of his opinion." "NORTHWEST."

* * *

DEAR MR. EDITOR: To your notices of parishes, in which a grateful recognition of the blessings of Easter has been made, you may add St. Mary's, Burlington. On Easter morning, a communicant "humbly placed upon the altar" a paten of most beautiful design and workmanship, made by Mr. F. W. COOPER, under the direction of the Ecclesiological Society. It is very large of silver gilt, with the half-figure of our SAVIOUR, His hand raised for benediction, enamelled on the centre. On the edge is a cable moulding, bold and fine, with the inscription, "Blesssing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." Altogether, it is in perfect taste, and worthy of the sentiments, which so acknowledged the unspeakable blessings of the high feast of Easter. It will interest your readers, to know that the old Communion service, to which this is added, was given to the Church in the time of Queen ANNE, much of it by Her Majesty. Faithfully, your brother in Christ, D.

3d Sunday after Easter, A. D. 1854.

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE. A large quantity of Straw Goods of all the latest styles. ap15–1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, THE CHATHAM STREET HATTERS, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. 57 Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8–6m

CRYSTAL PALACE PREMIUM FOR CARD ENGRAVING AND EMBOSSING.—F. A LONG, Card Engraver and Embosser, 86 Nassau (two doors from Fulton) street, New York, has received from the Judges at the CRYSTAL PALACE, their *certificate* for his specimens of card engraving and embossing, as being the most beautiful exhibited at the late "American Exhibition of the Industry of All Nations." He has also recently enlarged and refitted his store, and his business arrangements and facilities are of such a character as enable him to fill promptly, and at the most reasonable prices, all orders for card engraving and embossing—WEDDING, INVITATION, VISITING, and BUSINESS CARDS of the latest and most elegant styles, and advertising, plain, and ornamental envelopes. Orders respectfully solicited, and satisfaction warranted. ap29–3m

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors, ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

Imperfect in original

DEATH'S FINAL CONQUEST.

The glories of our birth and state
  Are shadows, not substantial things;
There is no armor against fate;
  Death lays his icy hands on kings.
    Sceptre and crown
    Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
  And plant fresh laurels where they kill;
But their strong nerves at last must yield;
  They tame but one and other still.
    Early or late,
    They stoop to fate,
And must give up their murmuring breath,
When they, pale captives, creep to death.

The garlands wither on your brow,
  Then boast no more your mighty deeds;
Upon death's purple altar now,
  See where the victor victim bleeds.
    All hands must come
    To the cold tomb;
Only the actions of the just
Smell sweet, and blossom in the dust.

—Shirley.

COMMUNICATIONS.

For The Churchman.

CHRISTIAN NURTURING OF THE YOUNG.—No. 2.

In this great work, as the duties and responsibilities of parents rank first in time, and plead in their behalf an interest and affection of which the claims can be shared by no other relationship, so do they press upon them with proportioned weight, and point in their behalf to consequences of proportioned magnitude. Their children are lambs of Christ, and by the love they bear to Him, He demands that they feed them faithfully for their nourishment and vigour in His service. They can watch every emotion and disposition of the newly-opening mind; can exercise, as soon as moral agency is capable of being directed, (and that is at a much earlier period than is often thought) wholesome discipline to guide and keep it in the right way; can turn to good account the earliest susceptibility of knowledge, and the earliest disposition for inquiry and remark; can thus feed the lamb with nourishment adapted to its age, prepare the way for the spiritual pastor's care, and essentially aid him in its exercise.

The developments of the infant mind seen all around us, how they work, by what influences they are encompassed, how they both indicate character, and tend to give it shape and efficiency, how susceptible they are of being moulded and directed, and how, left uncontrolled amid the moral corruptions of the world, they often prove the small beginnings of courses of life and character, which, swelling and strengthing, bring the individual to infamy and ruin: these things speak the importance of parents' seeing and feeling their tremendous responsibilities and obligations; and of their realizing the claims of honest consistency in feeling these, and sincerity in desiring that they be fulfilled, on having their lives and characters a good example to their children. For none, and under no circumstances, is the duty more imperative of diligently and faithfully seeking the guidance and aid of the Holy Ghost.

The duty of bringing little children to Christ in the sacrament appointed by Him as the means of making men his disciples, has very naturally led the Church, from ancient times—from times so ancient, and in extent so general, as to leave no reasonable doubt of its being in accordance with the will of her Divine Lord, and with the teaching which the Apostles derived from the Holy Ghost—to provide them with sureties, whose special duty it is to assume for them their part of the obligations of the covenant into which they are thus admitted, and become responsible for their being trained in the correct knowledge of it, and doing what in them lies to secure its faithful discharge, when they are capable of understanding and appreciating it. These sureties, therefore, the sponsors in Baptism of the lambs of Christ, have certainly laid on them a momentous share of the duty of feeding those lambs.

The original design in the having of sponsors, seems to have been that they should be others than the parents. *These* have had laid upon them by nature, and enforced by the peculiar tenderness and anxiety, and the peculiar responsibilities, of the parental relation, all the obligations to which the Church can appeal in behalf of her claims and just expectations touching the care of her young members. The having of other sponsors by no means detracts from the parents' duties. These remain untouched. The account to be rendered of them at the bar of God is not in the least lessened or qualified.

The reception of others besides the parents, as sponsors, answers two valuable ends. It is additional security to the Church, which the sponsors are morally bound to render available in the event of the death of the parents. It should also be distinctly understood, that when parents request or allow others to be sponsors for their children, they thereby give their full and free consent to be reminded by the sponsors of their spiritual duties to their children, if they are negligent of them; and engage not to object to the sponsors' interference in behalf of their god-child, if such negligence be suffered to remain uncorrected.

Few things, however, have more sorely evinced the enmity of the carnal mind against God, than the, unhappily very prevalent, perversion of the sponsorial office to mere empty ceremony, worldly courtesy, or the covering of views of temporal interests. The flagrancy of this evil, brought from the mother country to this, was doubtless a cause of the departure of our branch of the Catholic Church from the rule of that in England, which forbids the standing of parents as sponsors for their own children. Our permitting this is wise and good as a measure of security against the evils to which reference has just been made. There being no necessity for other than parental sponsors,* it may well be urged upon parents, that they have none to stand for their children but such as they have good reason to believe duly appreciate the true character and bearing of the office; will be willing and ready to discharge its duties faithfully, as need shall require, and opportunity be given; and with regard to whom there is a present reasonable probability of their future circumstances being such as to favour their doing their duty faithfully.

When parents stand as sponsors for their own children, they thereby voluntarily add to their natural obligations to attend to the spiritual and eternal welfare of their offspring, a formal and express compact with the Church, that those obligations shall be faithfully discharged, by doing what in them lies to instruct their children in their Christian duties, and lead them to their proper fulfilment.

And this is all that the Church means, as she herself explains it, by the form adopted for engaging sponsors in their duties. The questions she puts to them, and the answers she requires, have reference to them, not in their own proper persons as individuals, but in their character as proxies and sureties. They do not promise renunciation, faith, and obedience, *for themselves.* This was done for or by them in their own baptism. Their obligation to it is already complete. Nothing is added to it by their act as sponsors; except what is added by every new circumstance and occasion which presents a new call to their being faithful, and a new case in which their fidelity is a duty to others as well as themselves. It already stands entire, and with all its momentous claims upon them, in the "book of remembrance written before the Lord." As *sponsors,* they promise *in the name of the child.* In other words, the child promises by them; just as, for many purposes involving the benefit of a minor, his parent or guardian enters into a pledge in his name and behalf.

As was before observed, when parents stand as sponsors for their child, they enter into a solemn engagement with the Church to fulfil their natural obligation to see that the child "be virtuously brought up, to lead a godly and a Christian life." And when others than the parents become sponsors, they thereby voluntarily engage, and solemnly pledge themselves, to interpose in behalf of the child, for the same unspeakably important purpose, should the parents be neglectful or be removed by death. In their case, sponsorship is, indeed, an act of special kindness and friendship: and it should be a kindness and friendship willing to incur great and grave responsibilities; and in which religious conscientiousness, founded on a just appreciation of the sponsor's duties, should be the paramount feeling, and furnish the controlling motive.

It would seem to be a necessary result of a true Christian view of this subject, that a parent should have no one as sponsor for his child, to whom, in case of the child's becoming an orphan, he would not be willing to commit his moral guardianship; and that in choosing guardians for their children, parents should, circumstances being favourable, prefer the sponsors.

The faithful sponsor is a most important aid to the pastor in feeding the lambs of Christ. Having promised, in the name of his god-child, that he will be true to the obligations of the Christian covenant; and having, in consideration of the suretiship into which the Church has thus received him, had the child admitted into the congregation of Christ's flock, that is, into the membership of His Church, and thus invested with the high and holy perogatives and privileges of that covenant, and of course, pledged to its momentous duties and responsibilities; the Church holds him—nor can he, consistently and honestly, otherwise regard himself—bound to shrink from no labour, care, and diligence, in seeing to the "godly and Christian" training of the child. Of course, the Church is not to be understood as herein requiring anything more than, under circumstances as they may be ordered by the wise providence of God, in the ordinary serious and conscientious exercise of moral agency and influence, and under the faithfully and diligently sought direction and aid of the Holy Ghost, may be practicable.

The circumstances alluded too, will, in different cases, vary the amount of personal labour and interposition thus required of a sponsor who is not a parent of the child. Parental fidelity will be a most grateful release from special interposition; the changes of life may throw many unsurmountable difficulties in the way; but the solicitude, love, and faithful prayers, of a true Christian, vested with the guardianship of a Christian's soul, should never be absent from the sponsor's heart.

B. T. O.

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* The American rubric respecting sponsors differs from the English by requiring *three for every child,* not *positively,* but with the proviso, "*when they can be had.*" This was probably with the view of allowing parents *only* to stand, and also to meet the case, often occurring, when it is unquestionably right, and circumstances render it best, that the same sponsors should stand for more than one child. Those who have had much opportunity of experience and observation, know that there are many cases in which this proviso may tend to prevent abuses of the sponsorial principle. That principle being maintained and acted upon, in the having of one or more sponsors, it is wise and good to allow the qualifications of the American rubric.

For The Churchman.

UNION AMONG CHURCHMEN.

Rev. Mr. Editor: The leading editorial in your last number, by C. S. H., asserts with convincing argument the necessity of resisting the Puritanical radicalism which seems determined to sacrifice either the Catholic element in our Prayer-Book, or the men who consistently maintain it.

I send this communication, however, not merely to thank C. S. H. for his manly and intelligible suggestions; but also to propose a farther practical mode of securing united defensive action among thoroughly earnest Churchmen.

My proposition is just this: that we, the Ministers of the Church, besides talking, preaching and publishing about our catholic principles, at once fall to work, each in his place, in an *actual observance of the Devotional and Sacramental system appointed in the Prayer-Book.*

That system which, besides other things, provides for Daily Morning and Evening Prayer, and the Administration of the Holy Communion on every Sunday, Holy Day and Octave; which embodies the vital doctrines of pure Evangelical and Catholic truth; and which forms the centre of the most enlarged and thorough operations for the benefit of the young, the poor, and the sinful; is, after all our Churchly talk, unrealized in the parochial ministrations of the large majority of us who are called High Churchmen:—a system only in theory praised, but practically neglected.

When our action shall become as catholic as our words, and our Parishes rather than our tongues shall tell how high-toned is our Churchmanship, there will be found a thousand where we can now count but ten, to unite in a systematic and organized effort to resist the alteration of the Prayer-Book, or to promote the extension of the Church, the work of Missions, and all the benevolent purposes of Brotherhood.

It is no marvel that "Low Churchmen" mislike us, when our controversy with them about Catholic truth seems to be almost wholly logical; a war of words, hard and mysterious words too, instead of a fraternal strife to outrun them in approaches to a loving Saviour, and in coming first and most frequently to His Cross and Sepulchre.

We frighten our "weak Brethren" out of their propriety, if not out of their Puritanism, by our churches intensely ecclesiological, whilst we do, comparatively, little towards soothing their alarm by making these splendid structures vocal with Daily Prayers and instructions, the ever open home for the relief of the destitute, the consolation of the penitent and the welcome of the stranger. We decorate our altars with ornaments of divers kinds which, resting on taste rather than on Liturgical authority, may justly offend certain persons, instead of decorating them with their most appropriate ornament,—a Weekly or Daily Eucharist,—which, resting on the authority of the Prayer-Book, can justly offend no one.

Mr. Editor, you will pardon my bluntness for the sake of the truth which underlies it; but without claiming to be a prophet or the son of a prophet, I venture the prediction, that should Radicalism succeed in altering the letter of our Prayer-Book, it will derive its strongest argument for the disastrous change from the inertness of "High Churchmen," which makes so much of the catholic order of that Book, practically, a *dead letter.*

W. H. O.

Philadelphia.

For The Churchman.

"THE LORD'S DAY."

The above is the title of a treatise recently published by Stanford & Swords.

Several publications on the observance of the Sabbath have been circulated within a few years, and some of them of much excellence, and still there is manifest a prevailing tendency to disregard a strict and truly religious observance of this holy day.

We apprehend that one prominent and extensive cause of this tendency is the concealed, but real, though often scarcely self-confessed scepticism in regard to the obligation to observe the Lord's Day as the day which in the Fourth Commandment we are enjoined to "Remember" and "keep holy."

Not long since, for two or three months we knelt in the sanctuary by the side of one of the wardens who had many years been a communicant of the Church, and who was an able lawyer, who always omitted the response to the Fourth Commandment. The other responses were pronounced by him with precision and feeling, but at this response he was silent. Why he was silent, we could not conjecture, unless it was because, regarding the Sabbath as confined to the Seventh day, which the Jews observed, but which the Church does not regard it a duty to keep, he felt it a mockery to pray, "Incline our hearts to keep this law."

It is well known that there is a sect (the Seventh day Baptists) becoming yearly more numerous, who defend the observance of the Seventh day as the Sabbath, and who are circulating their publications, which often leave doubts where they fail to convince.

There are multitudes of others who regard the obligation to keep the Sabbath as removed at the establishment of the Gospel dispensation. They may think it desirable to rest one day in seven, and possibly may encourage the public observance of religious worship on the Lord's day; but they do not feel it a duty to keep *holy* the Christian Sabbath.

It is undoubtedly the case with multitudes, that they do not feel the authority of the Fourth Commandment as applied to the Lord's Day, because they have not the evidence that the change of the day to be kept holy from the Seventh to the First day of the week was made by *divine authority.* Unfortunately, many of the publications which have been circulated on the duty to observe the Sabbath have failed forcibly and to a sufficient extent to present this evidence. What they have failed to do, however, the treatise before us has effectually accomplished.

After stating clearly and forcibly the duty enjoined upon all men by their Creator, to keep holy the Seventh day of the week, it presents abundant proofs, that the authority of the inspired Apostles was given to effect the change from the Seventh to the First day of the week.

These proofs, in addition to the intimations found in the Acts and [illegible] from the writings of the early Christian Fathers [illegible] quota [illegible] of the most satisfactory character are given, together with the name of the writer, and the book, and the section where they are to be found.

We hail with gladness the appearance of this little book. We are sure that it will remove the doubts of multitudes, and compel them, whenever the Lord's day comes, to feel their obligation to obey the command, and remember that day as the Sabbath, and to keep it holy. If it is not the original Seventh day, the Lord's Day is a Seventh day which we are to keep holy. It is the *Christian Sabbath.* We regret among Churchmen the general disuse of the term Sabbath. Whenever the minister reads the Fourth Commandment we pray "Incline our hearts to keep this law." By this prayer we ask that God would dispose our hearts to keep the *Christian* Sabbath, and not the Jewish Sabbath. There is therefore no impropriety in the use of the word Sabbath, while its disuse conveys to many the idea that the Church does not insist upon the observance of the Sabbath.

We all doubtless feel that the importance of a religious observance of the Sabbath for the spiritual good of individual Christians and for the prosperity of the Church, cannot be overrated. If Christians on the Sabbath simply abstain from their ordinary avocations, and only keep the day holy by attending the public services of the Church, neglecting private worship, and religious reading and meditation, a large share of the benefits which may be derived from the services of the Church are lost.

We hope therefore that this little treatise will be widely circulated. Will not some persons who have wealth, and who are interested in the many and great benefits which will result from a proper observance generally manifested of the Lord's day, after satisfying themselves of the excellence of this treatise, employ their influence in giving it a wider circulation than without their agency it can obtain.

Winchell.

MR. NORTON AND HIS ASSAILANTS.

Of course our readers well remember the very amiable and inoffensive little book lately published by the Rev. J. N. Norton, of Frankfort, Kentucky, and noticed in our columns some weeks ago. All things considered, the book has provoked upon its excellent author a most extraordinary amount of venom and spite. Mr. Norton is well known to have been labouring for some time with very remarkable success in Frankfort: under his zealous and prudent ministry the parish has thriven almost if not quite beyond example for those parts; and this seems to have put the rabid Calvinists and Presbyterians, some of them Prayer-Book, and some Anti-Prayer-Book, upon watching for an occasion of assailing him, and endeavouring to turn his book into a means of arresting his career. The *Presbyterian Herald,* of Louisville, we believe, led the van in this brave charge; while at or near the rear was faintly heard the pop-gun artillery of the Rev. Mr. Denison, who seems to be a worthy successor of the notorious Rooker. In reference to the screeching outcry which has thus assailed him, Mr. Norton may well solace himself, if indeed he need any solace, with those lines of Milton:

> "When straight a barbarous noise environs me
> Of owls and cuckoos, asses, apes, and dogs;
> As when those hinds that were transform'd to frogs
> Rail'd at Latona's twin-born progeny."

A capital reply to one part of the attack, from a well-armed and true son of the Church, was published in the *Louisville Bulletin,* which we subjoin, as well for its intrinsic worth as for its bearing in this particular case:

The *Herald* is again out upon Mr. Norton and the Episcopal Church, under the guidance, this time, of the Chaplain to the Archbishop of Canterbury. A correspondent of the *Louisville Journal* magnanimously attempts to extricate the editor of the *Herald* from the dilemma in which his persecuting zeal had involved him. This correspondent evidently imagines that the Presbyterian Church in Kentucky is too weak to get along without some patronizing aid from Episcopalians; and that the "valuable paper" is incompetent to wage a successful war against Episcopacy unless assisted by the co-operation of a portion of the party assailed, and he therefore generously sends to it a champion in the person of the Rev. Mr. Goode, chaplain, &c. This last conclusion is undoubtedly just. It is the old melancholy story over again. Philip of Macedon could never have destroyed the liberties of Greece but for the friendly aid which he received from the bosom of the republics which he successively assailed.

Christianity would be resistless, and would soon conquer the world but for the innumerable divisions and the unholy strifes among those who call themselves Christians. The infidel laughs with scorn at these divisions, and tells the advocates of Christianity to agree upon their religion before they undertake to commend it to others.

So if the Episcopal Church would speak by her ministers and people as she does in her standards with unfaltering voice, thinking and impartial men would hearken, and would rejoice to find in her Apostolic and comprehensive fold a refuge from the manifold evils of sectarian bitterness and uncertainty. But, unhappily for the cause of truth, there appeared in the Episcopal Church soon after the reformation a Presbyterian party, which has been perpetuated to the present day, and which contradicts in stern and defiant terms the testimony of the Church, and takes away in a large degree the moral force of that testimony. The leaders of the Romish schism in England understood so well the value of this internal discordance in the Episcopal Church that, to heighten and increase it, many of their Priests pretended to conform to the Church, and were the loudest and most furious in their denunciations of Episcopacy, of the Liturgy, and of the established rites and ceremonies.

The special issue which is made by the future "Mar Prelate" of Kentucky, the Rev. Mr. Goode, need not detain us long.

The preface to the Ordinal says: "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal Consecration or Ordination." When the Bishop lays his hands upon the person to be ordained Priest he is directed to utter this solemn form of words:

"Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands," &c. "And be thou a faithful Dispenser of the Word of God, and of His holy Sacraments; In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Or this:

"Take thou Authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of His holy Sacraments; In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Thus it will be seen that the authority conveyed by ordination is co-extensive with the Church of God. No ordination to the same order of the ministry can therefore be repeated; for it would be a sacrilegious trifling with holy things to attempt to confer upon a person a Divine authority which he had already received. Therefore when a Romish Priest sees and forsakes the corruptions of that communion and applies for leave to exercise the ministry in the Episcopal Church, he is admitted thereunto, if otherwise approved, without a new ordination, because he has already been ordained by a Bishop. But when the most learned and venerable minister of any of the denominations who do not enjoy the benefit of Episcopal ordination are admitted to our ministry, it is with an entire ignoring of their former supposed orders, except to shorten the period of their probation; and the very same form of Ordination is used as in the case of any young man who has never been admitted to any sacred office. When the late Dr. Wiley, venerable for age and piety, and most eminent for learning and ability, sought admission to the ministry of the Episcopal Church from profound conviction of its Divine institution, his long service and his successful labours in the Presbyterian ministry did not absolve him from the necessity of receiving Episcopal Ordination. After six months of probation he was ordained to the inferior office of the Diaconate; and, having served in that office one year or more, he was only then ordained to the higher office of the Priesthood. Now this is what the Church says in her standards; and this is what the Church officially does in regard to the question of the virtue and the authority of non-Episcopal ordination.

This is the authoritative decision of the Church in the premises. What that decision is cannot be expressed more clearly or strongly than by the words and acts themselves.

Three different opinions may be held upon this subject. First, one class may maintain the correctness of the decision and deny the validity of non-Episcopal ordination. A second class may reject the decision altogether, denouncing it as uncharitable and unchristian. A third class of persons may allow the decision to be correct, but insist upon many and large exceptions to its application. All these three classes express nothing more than their "private opinions," which they have a right to entertain, but which do not change or alter the official declaration and action of the Church in ordaining anew all who have not been Episcopally ordained.

The laborious compilation of the Rev. Mr. Goode, which was proposed to be the future battering ram of the *Herald* against Episcopacy, is a collection of these private opinions of various persons in the English Church. These opinions Mr. Goode rashly concludes not only express the sentiments of their respective authors, but accomplish the astounding fact of proving that the Church never made the decision which is above set forth in her own language and actions!

The logic of this conclusion may be better understood by a familiar illustration. Most of the States of this Union have passed very stringent and severe laws against gambling. And yet I fear that anything like the laborious diligence of Mr. Goode, exercised in finding out the private conduct of many of our legislators, especially during the sessions of the Legislatures, would lead to the discovery that quite a number of these law-makers indulge very freely in the practice which they have so sternly prohibited. Suppose now that a man who has been indicted for keeping a faro-bank should offer to the court *these discoveries as proof that there was no law against gambling.* This is the logic of Mr. Goode.

Most of the witnesses cited by Mr. Goode were writing upon the unhappy state of the continental Protestant Churches whose bishops had adhered to the corruptions of Rome. These writers maintain two propositions, neither of which, I imagine, will be disputed by any sound Episcopalian. These propositions are matters of private opinion and nothing more.

1st. That the continental Protestants were not guilty of Schism in refusing to concur in the corrupt doctrines and practices of the Church of Rome; but that the guilt of Schism rested upon those who made these corrupt doctrines and practices a condition of communion with that Church.

2d. That necessity, or invincible ignorance (which is a kind of necessity) excuses from obedience to a Divine institution.

Alas, how many fierce theological controversies are only about words! If the angry disputants would take time to agree upon the sense in which they would use the same words, they would find very often that there was nothing left to quarrel about. If men do not agree upon the sense in which they will use the words "Church," Ministry," and "validity," before they begin to argue, they cannot argue to any purpose on such words. Certainly all the controversies upon these subjects in the Episcopal Church, by which she is so woefully shorn of her influence, would be brought to an end by this simple process of using words in their proper sense.

As an humble contributor to the cause of charity and to the promotion of a good understanding among Christians, I venture to express "my private opinion" upon some of these subjects as follows:

By virtue of the sacrifice of Christ for *all mankind,* and of the mediation which He has established between God and men, *the whole human family* composes a general Priesthood empowered to offer up acceptable sacrifices, and to do acceptable service to the Divine Majesty. These sacrifices and services must be rendered *according to the knowledge and ability* of the respective individuals; and being so rendered are accepted in the Beloved, and are therefore available or "valid" for the personal salvation of the offerers. Baptized persons receive in this Priesthood a more special and eminent degree, by which their acts of Christian service, if performed according to the full limit of their knowledge and capacity, are acceptable to God—that is, are available or valid to the accomplishment of their purpose.

But, besides this general Priesthood of all mankind, and this more special one of baptized persons, God was pleased, for the preservation of His truth, and for the more effectual application of it to the salvation of the world, to appoint in this same Priesthood yet more special and eminent degrees, by His constituting the Christian ministry in three orders, to each of which particular functions of this common Priesthood should be distinctly assigned. Now if these three orders are a part of the Divine institution, those who are aware of that fact are bound to observe, maintain, and proclaim it. But if these three orders are not of Divine institution, then it is both sin and folly to uphold them as an additional element of division among Christian people. If the Episcopal Church has no important truth from God to tell, which the Christian bodies around her either do not know, or will not tell, then she has no business here in Kentucky, so richly supplied already with churches of all sorts of names and professions. She can but add in that case to the Babel of discords by which religion is obscured and the minds of men confused.

As an Episcopalian, I am glad to see the good which all these Christian bodies are enabled to do. Yet I am compelled to believe that God has appointed a more excellent way. One of the excellencies of that way is, that the members of most of these bodies might hold the very opinions, about which they are now quarrelling as rival sects, in the unity of the One Body which Christ established. In that Church, which maintains the Apostolic Ministry, it is only necessary for all to believe and confess the few and simple articles of the primitive Christian Creed. All other religious doctrines can only be held as *matters of opinion* in regard to which no one has a right to require that his brother should agree with him. What a large field of bitterness and strife and competition for the mastery would be closed up by the general adoption of this single feature in the constitution of the Protestant Episcopal Church.

All that we ask is to be permitted to tell our plain and simple story to those who are willing to hear the truth, from whatever quarter it may come. If men think it worth while to try and answer our arguments or disprove our facts, we will gladly listen to them. But when they choose to assail us with gross misrepresentation or with personal denunciation and abuse, we can only meet such assaults by appealing to an enlightened public opinion, although at the heavy expense of appearing in the advertising columns of the secular papers.

Truth and Unity.

Pulpit Eloquence.—How astonished was I on finding the most celebrated orator of all antiquity (Demosthenes) a man, who, for accomplishing his object and producing effects, neves uses a single flower or farfetched expression, a conceited or remarkable phrase, or anything that bears the least resemblance to poetical prose;—who, on the other hand, says and delivers everything in those terms which are the most natural, correctly distinguished, and strikingly descriptive,—and hence, a man in whom are to be discovered no traces of affectation, or struggling after wit or surprising turns, or of that audacity so pleasing to many, and said to be the companion of genius:—a man, on the contrary, who chains the attention of his hearers by a diction strong, manly, and unincumbered by a single superfluous word; who overpowers, as it were, the understanding by the strength of his thoughts, the force of his reasons, and the superiority with which he develops them; and finally, bears everything away with him by means of an eloquence which rolls forth in periods, which are perfect in themselves, are harmonious and fill the ear.

The more I read this orator, the clearer it appeared to me that true eloquence is something entirely different from an artificial fluency of speech; something entirely different from antithesis and playing with witty expressions; something entirely different from poetical prose, or as Kant calls it, prose run mad; and finally, something entirely different from that storminess and vehemence, that sputtering and foaming, and that bombast and turgidness, at which the great mass of the people are astonished because of their ignorance. If then, said I to myself, for this was the inference I drew, if then I can so speak in the pulpit that my discourse shall always constitute a well arranged whole, firmly united in all its parts, and continued in the most natural order; if I can do this so that every thought shall always be clothed in those words, which, of all the treasures of the language, distinguish it in the most striking manner; if, consequently, I can in teaching always find the most intelligible, in writing the most obvious, in admonishing the most powerful, in warning the most terrific, in consoling the most comforting, expressions; if I can avail myself of language so that every shading of the thoughts, every turn of the feelings, every climax of the passions, shall be rendered manifest by it and always made to touch those cords of the heart which they ought to do; finally, if I can procure for my discourse a fulness without bombast, an euphony without artificial rythm, and an easy uninterrupted current which ever flows, pouring itself as it were into the ear and the heart;—if I can do all this, it will constitute the eloquence which is adapted to the pulpit. Then my discourse will be clear for the intellect, easy to be remembered, exciting to the feelings and captivating to the heart. Then I shall speak of religion with that perfect simplicity, exalted dignity, and benevolent warmth, with which we ought always to speak of it.

A Short Sermon on Manliness.—Learn from the earliest days to inure your principles against the peril of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in constant dread of death. If you think it right to differ from the times, and to make a point of morals, do it, however antiquated, however pedantic, it may appear; do it not for insolence, but seriously—as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion.—Sidney Smith.

Art.—Art imitates nature; and the nearer it comes to nature in its effects, it is the more excellent. Grace is the new nature of a Christian, and hypocrisy that art which counterfeits it; and the more exquisite it is in imitation, it is the more plausible to men, but the more abominable to God. It may frame a spiritual man in image so to the life, that not only others, but even the hypocrite himself may admire it, and, favouring his own artifice, may be deceived so far as to say and to think it lives, and fall in love with it; but he is no less abhorred by the Searcher of hearts than pleasing to himself. Surely, this mischief of hypocrisy can never be enough inveighed against. When religion is in request, it is the chief malady of the Church, and numbers die of it; though, because it is a subtle and inward evil, it be little perceived. It is to be feared there are many sick of it, who look well and comely in God's outward worship, and they may pass well in good weather—in times of peace; but days of adversity are days of trial, The prosperous estate of the Church makes hypocrites and her distress discovers them.—Leighton.

THE BELLS.

As one, who would yon city reach,
Was slowly rowed to shore;
For whose strange tone and broken speech
They lightly dipp'd the oar;
His failing voice, his mild dark eye,
Won the rude boatmen's sympathy.

He told them how, when he was young,
In his bright southern land,
A grand old church with bells was hung,
All fashion'd by his hand;
How they had won him much renown
And honour, in his ancient town.

How love first glided with their sound
Into one gentle heart;
And how their tones had linked it round,
Until the Bells were part
Of its own nature, and were fraught
With beautiful and holy thought.

And when, upon his wedding-day,
His ear those joy-bells met;
His own heart-beatings, quick and gay,
Seemed to their music set.
And how that day, hope, love, and pride—
His whole full heart was satisfied.

How she would say those chimes were meet
To mark their pleasant hours,
Which were but the unfoldings sweet
Of joy's fresh-springing flowers.
How their young daughter would rejoice
At theirs, as at its mother's voice.

Like rainbows, many-hued, had shone
Those hours of youthful prime.
At length a fatal storm fell on
The rushing gulf of time;
And smote him in a single day—
One wave took wife and child away!

And then the bells poured out a peal
So sorrowful and slow,
To his sick heart they seem'd to feel
For their old master's woe;
And they had cause; for War's red hand
Drove him an alien from the land.

Now, for their sake, an ocean far
In his old age he crossed:
For, in that dire distressful war,
The sweet bells had been lost;
And yearning for their sound again,
He came to seek them o'er the main—

Was there, because that western town
Some foreign bells possess'd,
And the fond hope they were his own
Flutter'd his aged breast.
He had in them a father's pride:
He fain would hear them ere he died.

The boatmen said, for lovely sound,
His bells they well might be;
And sooth to say they had been found
Somewhere in Italy.
Their voices soon would fill his ear;
The time of evening prayer was near.

And as the sunset deepen'd more
The silence and the glow,
They rested lest one plashing oar
Might break the calm below;
And as they heard the light waves float
Their rippling silver 'gainst the boat,

Those glorious chimes told out the hour
With stronger waves of sound;
And when the full peal left the tower,
He knew them—they were found!
And, with strained ear and lips apart,
He drank their music to his heart.

O! trembling like an under strain
Their sweeping anthem through,
Fame's whisperings grew clear again,
And Hope's old carols, too.
Though all without their ancient thrill,
The true bells kept their echo still.

Fond words from wife and child he caught,
As exquisitily clear
As though some breeze from heaven had brought
Their voices to his ear.
He lost, in that one moment's ray,
The gloom of many a lonesome day.

The boatmen saw the flushing smile
The faded eye that fired;
The thin hand that kept time a while,
Until it sank as tired;
They saw not as the sun went down,
How the pale face had paler grown:

How God, to his long-waiting hope,
More than it asked had given;
How his dear bells had borne him up
To dearer ones in heaven.
But when the boatmen's toil was o'er:
His soul had reach'd a brighter shore.

—Household Words.

FOR THE YOUNG.

TALE OF AN OLD CHURCH.

[CONCLUDED.]

The hall of Cerdic consisted but of three rooms; for the manners of our forefathers for many generations after the date of our tale, were simple and rude. Two rooms which were left of the old Roman villa formed the kitchen, and the chamber which was the apartment of the women; to these, one of Cerdic's ancestors had added a hall, capacious but rude; its frame-work of great oak timbers rudely squared, and filled up with plaster; the windows were but unglazed openings, with only shutters to keep out the rain and storm; cross bows, and boar spears, and swords, and bucklers, and sheaves of arrows, were arranged fancifully upon the walls; the floor was strewed with rushes; the tables were planks placed on trestles at meal times, and laid aside against the wall when not in use; benches formed the seats of the household; on the dais at the upper end of the hall stood the thane's great chair of state, carved with knot-work and fantastic sea monsters; and his shirt of mail, and helmet, and great two-edged sword, hung on the wall over it; the fire was on a stone hearth in the middle of the hall; there was no chimney, and the thin blue smoke of the great logs circled about the room and formed a little cloud up in the great space of the open timbered roof, and went eddying out of the open windows. Here the thane, his house servants, and his dogs, lived their in-door life; though indeed these hardy men passed but few hours of daylight in doors; here the whole household ate their meals; the thane and his daughter and his rare guests at the high table on the dais, while his servants filled the benches in the body of the hall; and here in the winter evenings they all sat in one great family around the huge fire of wood in the middle; while the serf mended his tools or his clothes, and some old villager or wandering minstrel now and then would beguile the time with the rude old ballads of their forefathers. Here too the men all slept, the thane on his rude truckle-bed beside the fire, the men scattered about on the rushes or hay; the women slept all together in the chamber. It was a rude unrefined kind of life enough,* but when the master of the house (*house-father* the Saxons called him) was like Cerdic the thane—a grave, wise, and good man, there was something in the moral fruits of this patriarchal life which will bear favourable comparison with the moral fruits produced by our modern social relations of master and servant.

To this hall did Cerdic and his daughter Bertha conduct their guests; and here, after the evening meal, did Cerdic and his men, with Bertha and her maidens, sit around the blazing fire while Paulinus the priest read to them from the book of life, and further unfolded to them the Gospel of salvation.

Day after day passed by, and still Paulinus the priest and Eric the deacon prolonged their sojourn at Aldham. During the day-time the priest accompanied the thane in his walks about his meadows and among his people in the fields, or the women in the cottages, and had ever a kind word for them, and came to know them all as well almost as the thane himself: and many a time a question from one of them would lead to a long conversation, during which the women would steal into the cottage; or if it were in the field, the men who were at work nigh, would gather round, and listen to the holy words. Or at other times the priest and thane wandered in long rambles through the solemn forest, or sat beside the quiet stream, where it ran beneath the alders in the water meadow, engaged in high converse; for Cerdic had a wise and meditative mind, and drank in knowledge as the thirsty ground drinks water; and the priest had read much of books, and seen much of men, and his strong and subtle intellect had digested his knowledge into a spirit of deep and holy wisdom. And ever as occasion arose the priest unfolded some deeper significance in Gospel truth, or pointed out the application of its principles to the conduct of every-day private life, or public affairs.

Sometimes the thane's daughter and Eric accompanied their elders in their walks and visits, at others Bertha was left to play the hostess to Eric the deacon, and to accompany him to the cottages of the sick and aged folk. Eric was of gentle birth and breeding, and of a comely person and noble bearing, and his gravity and wisdom were tempered with the cheerfulness of youth; he was such as Cerdic the thane might have been in his youth; and though he had shewn himself somewhat bashful on that first evening when he walked beside the maiden Bertha from the forest edge to the hall, yet he had long since recovered that fit, and had shewn to the maiden, as to every one else, that he had a frank and noble spirit, though more thoughtful and restrained than is the wont of young thanes, as became his holy calling; and a warm and gentle heart too, though chastened and under control. In short, Eric the deacon was a general favourite; and if all venerated the wise and zealous Italian, all loved the noble youth Eric.

In such occupations, the day of their guests was passed: and every evening at twilight, when the daily labour was over, the people assembled on the hillock by the forest, and the priest preached to them the truths of the Gospel, until the short spring twilight deepened into night, and the stars began to peep out; and the holy words sounded solemn in the stillness as those of a voice from heaven.

Thus ten days passed by, and the labours of the missionary were rewarded with many converts, of more or less soundness and sincerity. On the eleventh day, which was the first day of the week, the priest made them all keep the Lord's day holy, and assembled them in the morning at the hillock by the well, and there joined with them in solemn public worship of the God in whom they now believed. There, in the little spring which ran beside, he baptized Cerdic and the greater part of his people, men, women, and children; and having promised to visit them from time to time, and bidding them meantime listen to the teaching of Cerdic who had consented to become their catechist and master in spiritual as well as in temporal things, he blessed them solemnly. On the morrow the priest and the deacon departed, to bear their message to other villages, carrying with them the prayers and blessings of the Christian people of Aldham.

The departure of these guests, who had kept all the good folk of Aldham in excitement for twelve days, was followed for some days by a feeling of listless unrest. The thane wandered thoughtfully about his meadows, or through the forest glades, missing sorely the wise converse of the priest, who had daily fed his intellect with choice food which he still craved for. The maiden Bertha too went dreamily about her household tasks, or suffered the needle to fall idly in her lap, while her thoughts wandered in half sweet half melancholy reverie. The labour of the men, and the household duties of the women, were performed in a way which showed that their thoughts too wandered to other things; and as the excitement faded away, the zeal, alas! of some waxed cold, but the rest speedily recovered their tone of mind, and the seed which had been sown grew silently in their hearts. On every Lord's day Cerdic assembled his people at the accustomed hillock, reminded them anew of the things which they had been taught, rebuked with a fatherly authority those who had acted in any way contrary to their Christian profession, and exhorted them all to stand fast and persevere unto the end.

In a few weeks a new source of pleasant excitement arrived. Before the priest departed he had suggested to the thane to build a Station Cross, as was the custom in Christian towns and villages, upon the little hillock beside the well from which they had first heard the glad tidings of the Cross, and on which they had been regenerated in the new life. Cerdic had gladly embraced the idea, and had sent at once to London to find and to bring a cunning designer, and free masons, and great stones, such as there are none in the whole kingdom of the East Saxons. At length the stones and the men arrived. They had come by ship from London to Colncester, and thence along the Roman highway as far as it went, and lastly by a toilsome way across the bad forest roads.

We must not pause too long to describe the consultations between the thane and his artist, and to tell how day by day the sculptured foliage and the figures of men grew under the workman's chisel, in a way which seemed life-like to the rude country people, though in truth the foliage was stiff and the figures rude enough. Meantime the masons were making a solid foundation of square stones; and the work progressed so rapidly, that by the next visit of the priest and Eric the deacon, it was set up and finished. This was the fashion of it: it had a shaft ten feet high, tapering upwards, the limbs of the cross had a circle around them, the back and sides of the shaft were covered with foliage like a tree, and on the front was a picture of a priest baptizing many people at a well. Under the picture was carved, in the English tongue, "Here Paulinus the priest baptized Cerdic the thane and his people." The base of the cross was of three steps of solid stone-work, and out of the front of this base the masons had cunningly contrived to make the spring flow forth. Paulinus blessed the cross and annointed it with oil, and preached standing upon its upper step.

The people of Aldham long remembered how he told them that the stone steps represented the rock of Calvary in which the cross of their Lord was fixed, and bade them when they looked upon the cross and well to remember how the waters of life flowed out from the foot of the cross of Christ, and how the tree of life in heaven standeth beside the river of the water of life.

The cross, mutilated and weather stained, still stands in the churchyard of Aldham, beneath the great ewe-tree, and the spring still gushes out from its base, telling to the passers-by the lesson which the good old priest contrived that it should represent to the eyes of his rude Saxon converts. And still the memory of the good old man lingers around the spot, for the country people call them to this day, St. Paul's Cross and St. Paul's Well.

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* A couple of generations ago the farmer and his men lived together in the manner here depicted.

Correcting the Press.—A Scottish gentleman resided during some portion of last year in St. Petersburg. During his stay in the Russian capital he had addressed to him from Paris that most useful and admirably conducted English continental journal, *Galignani's Messenger*, in which, as is well known, large extracts are daily given from all the leading London and other British newspapers. But in passing through the Russian Post-Office, every copy of *Galignani* was subjected to the strictest scrutiny and revisal, and underwent a very curious process of purgation, by which all matter reflecting on Russian policy, on the Czar or his designs, was carefully removed. In some of the numbers whole columns are cut out bodily, but the fact of entire articles being thus slapped out at once by the censor's scissors, by no means affords so correct an idea of the laborious nature of that official's duties, as another device which he resorts to when the objectionable matter is something short of an entire article. Thoughout the paper, from articles of various kinds, paragraphs, and even single sentences are carefully obliterated with pumice-stone, the surface of the print being entirely rubbed off, and rough blanks left in the columns. In the report of a meeting at Sheffield on the Eastern question, a portion of the speech and motion of Mr. Alderman Carr is obliterated. The worthy Alderman will no doubt think much more highly of himself when he learns that in Russia he is considered a dangerous man. The state of matters indicated by these facts contrasts curiously with Mr. Cobden's championing of Russia as a civilizing and improving State, and also, we may add, with the way things are ordered in Turkey, where all sorts of newspapers are freely circulated, and even printed.

THOUGHTS ON EDUCATION.

[CONTINUED.]

But a still more vicious substitution of faculties is involved in our constant efforts to make certain things intelligible to the understanding, of which the understanding is not legitimately cognizant. We are perpetually sending pupils to the understanding for answers which they cannot find there, and ought not to seek there. The result is, that the questions remain either without any solutions at all, or, what is still worse, with false solutions. Questioned for a morality or a religion, the understanding, if it answer at all, gives but a sort of prudential foresight and self-regard, which is the very reverse of religion. The truth is, on these subjects, the understanding is not competent to originate laws, but must itself receive them from higher, or at least co-ordinate faculties. Virtue and religion are not acquisitions, but developments; not something to be taken in from without by the understanding, but something to be unfolded from within. Contrivance, say our natural theologists, proves design, and therefore a designer. Yes, but the very question is, whether there be any contrivance. They might as well say contrivance proves a contriving, and therefore a contriver; which is but an identical preposition; that is, one whose subject *assumes* its predicate, not proves it. Grant the existence of a designer, and of course all things prove it, but it is impossible to prove it to the understanding without first assuming it. It is like going to visible things to prove the existence of light, whilst it is that very light that renders them visible. To one who has eyes, its existence needs no proof, and to one who has not, they will not prove it.

When Christianity has developed its correlative principles within us, then we find evidence of its truth everywhere; nature is full of them: but we cannot find them before, simply because we have no eye to find them with. The irreverent man of course sees nothing around him to reverence, because he has nothing within him to see it with; and to reason with him about it, is like dissecting eyes before a blind man. To the man of mere understanding, God himself is not a being to worship, but only a sort of omnipotent diagram, to reason, and speculate, and syllogize about. But let the principle of reverence be unfolded within him, and he finds something to reverence everywhere, and your reasoning at once becomes superfluous. The same may be said respecting our perception of the beautiful. It is the development of an inward sense, not a conviction of the understanding, that brings us to see and feel the beauty of things. Hence, as Bishop Taylor says with characteristic felicity, it is impossible on these subjects to make men understand their ignorance; for it requires knowledge to perceive it; and therefore he that can perceive it hath it not. It is of course useless to talk to the ear about colours; the ear cannot possibly distinguish colour from sound. And it is equally useless to talk to the mere understanding about virtue; the understanding cannot distinguish virtue from prudence. In like manner, abstract reasonings on religion, whether in the shape of natural theology or orthodox divinity, can afford us little or no help. They may, indeed, be valuable as science, but for all religious effect, they are like eating theological paper, and drinking theological ink; and might just about as well be addressed to the digestive as to the logical powers. The defect is not in the object, but in the percipient, and our abstract reasonings only encourage him to transfer the fault from himself to the object.

This trying to give and get a knowledge of everything through the understanding, is undoubtedly the deepest and fatalest vice in modern education. Ever since our boyhood, we have been accustomed to hear people say: "But we want more religious and moral education; we have intellectual education enough already." They therefore go to work with all their might, to manufacture morality and religion into scientific systems, addressed to the mere understanding, and only aggravate the very evil they seek to remedy. In thus attempting to teach through one faculty, what is addressed to another faculty, we spoil both the mind studying and the subject studied. In vain do we labour to *syllogize* a pupil into the perception of beauty; he must be *developed* into the perception of it; and all our syllogisms but tend to convince him that no such thing [illegible]. Even the understanding itself is thus perverted, [illegible] giving it authority out of its sphere [illegible] outward tendencies and consequences, the understanding cannot give us morality, but only prudence; nor religion, but only the political economy of a future state. Morality and religion, like beauty, are intelligible only to the inward principles preconfigured to their influences; and they must first quicken and unfold these principles within us, before we can truly know and receive them. In short, they all require special developments, and cannot possibly be understood by the same faculty to which political economy is addressed, until they are themselves turned into political economy. Nothing, therefore, can be worse than sending people to the understanding for a knowledge of them; for it leads them to expect satisfaction from a source that can never give it, and thus tends to make them either honest sceptics, or, what is far worse, ignorant or insincere believers.

Now, nature and revelation, in their concrete organic forms and transpirations, have elements and qualities corresponding to all these inward susceptibilities. They nowhere offer us abstractions for the exercise of the understanding alone, or of any other single faculty, but everywhere speak and are always speaking to all our faculties, to our whole nature, at once. A true knowledge of them, therefore, requires, and a true study of them, as they are, will ultimately effect an harmonious development of all their correlative principles within us. Indeed, the crowning excellence of the Bible is, that instead of giving us abstract notions and propositions respecting justification and redemption, for us to reason and speculate about; it bodies forth in facts and figures a Justifier and a Redeemer, as the object of faith and love—the object, indeed, of everything good, and the antidote of everything bad within us. Hence it is, that the old poetry, and painting, and architecture were so much better teachers of religion than our modern theologies. Presenting the truths of Christianity, not in their lifeless elements, but in their vital concrescence or consubstantiation, they thus ensured catholicity and completeness of impression. It is for this reason, too, that an accurate and adequate knowledge of any one object of nature implies a knowledge of them all. Such a knowledge involves the development and exercise of all our faculties and susceptibilities. The perception of beauty and sacredness in one thing awakens within us the power to perceive them in every thing; so that from being non-existences they pass into omnipresences to us; every object thus becoming a sort of ponopticon, in which we may behold and enjoy the boundless opulence of creation. But by dissecting, and analyzing, and manufacturing nature and revelation into abstract, scientific systems, we disrobe and denude them of all instruction but what is addressed to the understanding. To analyze and botanize a flower is to destroy, not develop, its meaning. By the time we have cut open the bird to find the *why*, the *how* and the *whence* of its singing, the divine musician has taken its flight; or sacreligious inquest but scares away the object of our search; and its sweet lessons to the heart are sacrificed for something to relieve, and, by relieving, increase a sort of itching or lusting of the brain. It is thus we make fools of ourselves, by first conceiving ourselves wiser than nature, and by attempting to improve upon her instructions. We claim to have conquered nature, to have broken and harnessed her into our service, and we have become but the slaves of our own conquests. We are prodigal sons; we must return to nature and humble ourselves before her; for we may be assured that she will never truly serve us but on condition that we first obey her.

But perhaps the absurdest thing of all is, the time and manner in which intellectual philosophy is attempted to be taught. Books of metaphysics, books addressed almost exclusively to the reflective powers, are put into the hands of youth, before even the perceptive powers are developed; when they have no power to reflect, nor anything to reflect upon. We thus set them to watching their mental operations, before their minds have fairly begun to operate; we make them turn their eyes inward, to gaze upon nothing. This, truly, is like trying to develop the flower before the stalk is grown,—the surest way, of course, to spoil both. Now, intellectual science, in so far as it is genuine, is obviously but a sort of universal portrait of the human mind. Its study, therefore, is utterly worthless, unless it involve a constant comparison of the picture with the student's inward original; and yet it is attempted to be studied when that original is comparatively undeveloped. In short, it is simply an effort to bring forth into consciousness the laws and activities of the mind, before they are fully awakened into life. The very obvious fact, obvious at least to all but those who are most bound to know it, is, that the intellectual faculties and processes are first unfolded by external objects; and that, until they are unfolded, introspection has nothing to lay hold of. All of course know, who can find it for their interest to do so, that the mind cannot gain a single idea of itself, its powers and operations, except through the medium of consciousness; and that it cannot be conscious of them until they are developed. Its reflex perceptions must of course follow, not precede, its direct perceptions; it must perforce learn to work, before it can learn to perceive its workings. To say, therefore, that such books have no instruction for people at such an age is not enough; they have no meaning for them whatever. It is holding the mirror up to our inward being when there is nothing but the mirror itself to be seen; when we have no spiritual figure to be imagined therein, nor any eye to see it if it were. The only thing we can learn from them, in this way and at this time, is, to marvel that such useless and meanless books should ever have been written. The study, like our arithmetical formularies, is simply an exercise of the memory; it is but a formal committing and repeating of certain expressions without understanding them.

But this effort to force a prematurity of reflection, in so far as it succeeds, cannot be otherwise than unhappy upon the character of youth. We are apt to be interested quite enough in ourselves any how; and our earlier years had better be spent in trying to interest us in something out of ourselves: otherwise we are in danger of drawing the little button of self so near the eye as to shut out everything else. The longer we are kept unconscious of our mental faculties and processes, or even that we have any, the better it will be for us. The chief beauty and bliss of childhood are its tendency to self-oblivion, and absorption of mind in outward objects. In this "first Eden of our simpleness," it is not ourselves, but the world, which seems to us newly born; and we naturally forget ourselves in love and admiration of the beautiful and wonderful objects which seem everywhere springing up into existence around us. This unconsciousness of self, springing, as it does, from the very vividness and intensity of our perceptions and emotions, is the true "heaven that lies about us in our infancy;" and is no less favourable to growth of mind than to purity of heart. To prolong this state of mind as far as is practicable, is alike the dictate of wisdom and of humanity. It is for this reason, that such books as Pilgrim's Progress, Robinson Crusoe, Arabian Nights, and old English Ballads and Romances are so much better than the moral and religious nursery and Sabbath-school books which have come to be substituted for them. The self-forgetting emotions of wonder and love and awe, which cluster around these marvellous old tales, are incomparably better than all the reflection and introversion that childhood and youth can be forced and tortured to undergo. In this way, and in this way alone, may we hope to realize in some degree the beautiful picture by Wordsworth, "of pleasures lying upon the unfolding intellect, plenteous as morning dew-drops; of knowledge inhaled insensibly like the fragrance; of dispositions stealing into the spirit like music from unknown quarters; of images uncalled for, and rising up like exhalations; of hopes plucked like beautiful wild flowers from the tombs that border the highways of antiquity, to make a garland for a living forehead: in a word, of nature as a teacher of truth, through joy, and through gladness, and as a creatress of the faculties by a process of smoothness and delight."

Such, then, are some examples of the strange misapplication of powers which every intelligent observer must have remarked. Now, such an attempt at inversion and substitution of faculties is simply an outrage on the natural order of things; and its results, if it have any, can be none other than monstrous. But it may be thought that even if immediate growth of mind be not thus secured, yet a stock of materials may be thus accumulated for its quicker and better aftergrowth. The reverse of this, however, is much rather the case; for if the memory hold what is thus attempted to be stuffed into it, it becomes the grave rather than the soil of the other faculties. Instead of feeding them, it steals away their natural aliment; nay, often eats them up, aliment and all. Growing and spreading itself over them, it comes to cast so broad and dense a shade, that they are forced to sleep or rot in the germ. The memory may be aptly enough called the stomach of the mind, which, like that of the body, should be filled no faster than its contents may be taken up into the general circulation, and assimilated into the surrounding organs; and everybody knows that if the stomach be overgorged, its energies are rather paralyzed than stimulated; and constipation follows instead of digestion. Or, to vary the figure, the contents of memory are not themselves intelligence, but only the fuel of intelligence; and if accumulated and compacted to excess, they become like a bale of cotton, whose very magnitude and density cause it, when ignited, to ray out nothing but smoke, thus making everything invisible but its own darkness. It is in this way, probably, that we are to account for those prodigies of learned ignorance which sometimes astonish and amuse us; for nothing is more certain than that learning and intelligence may be, and often are, in inverse proportion to each other. Your heap of remembrances smothers, not feeds, the fire of original thought. The eye gets cheated of vision from the press of objects crowded about it. Instead of suns, people thus become moons, to be visible only after the suns have retired. Mere conductors, not sources of thought, everything comes *through* them, not *from* them.

[To be continued.]

* * *

One of England's Cubs.—We present an interesting illustration of the war spirit which is now stirring England's blood, young and old. A lad, who is hardly in his teens, being but thirteen years of age, a midshipman aboard one of the ships, has written a letter home from Wingo Sound, in the Baltic, where Napier's fleet had been hovering, according to some of the earlier accounts.

The youthful midshipman, in obedience to Napier's injunction, is "sharpening his cutlass," and is as hungry to cut and thrust as the most veteran fire-eater of them all. The boy has hardly escaped from the nursery, and yet his mother's milk is fast curdling in his veins, and he is as eager to clutch the throat of a Russian, and glut his thirst in his blood, as a young tiger.

We do not care to moralize away the belligerent spirit and courage which, as long as war is conceded to be a necessity, must be necessities too; but no one of our readers, we are sure, will read without a shudder the letter we submit. It is an apt illustration of the ferocity which "man's inhumanity to man" engenders. War has a code of morals of its own, and gives a new reading to the decalogue: Thou shalt not kill—except the enemy; thou shalt not covet—except what is thine enemy's. This is the new version.

We are not disposed to throw away our sympathy upon manhood, with full-grown reason to guide it. That men should drink blood to their full, stagger in the fierce excitement of lust and war, and fall headlong into the abyss of death, is but a fulfilment of their folly. The responsible act of responsible men.

Childhood, however, should not be schooled in the fierce lessons of war. Its hands were never made to clutch, to rend, and dabble in blood. The pure springs of youth should be kept free and fresh, unlapped by the dogs of war. The cry of infants should not be tuned to that of havoc.

In the letter which follows, the precocious thirst of blood and the gentle thoughts of the child's home mingle together in strange discord. We can conceive of nothing more pathetically tragic than the contrast. What terrific rebuke to war is this infantile ferocity, and what an affecting appeal for peace, this childlike love. The Peases, Sturges, Cobdens, and the whole breadth of the Peace Society, are powerless in comparison.

The possible fate of the little hero and of his infant brothers, that England is nursing in blood, is the saddest prospect of this European war. We can fancy, when the dread echoes of each battle are startling English homes, the trembling fathers and tearful mothers stealing frightened glances at those dreaded bulletins, which will certainly record, whether the day be for England or Russia, a victory for death. We hope that the name of the young hero, E. C. H., will not, at any rate, be found there. One who loves home as he does deserves a better fate.

Without more ado, we will allow the young gentleman to speak for himself:

A LITTLE VOICE FROM THE BALTIC.

Wingo Sound, Gottenburgh, H. M. S. ——,
March 22, 1854.

Dear Mamma and Papa: I am going to send you a few lines about our own division of the Baltic fleet. You, of course, have heard about our parading at Spithead, where the Queen came down upon us, and then we made the Nore, Sheerness, and after that came on to the Sound at Wingo. A great many people come down from Gottenburgh to see us, and call us the deliverers of our country, and such things, and make presents and other things to us. I hope, if all goes well, to get a month's leave when I come back to England, after the war. I have got one of the most dangerous and best posts for myself for chances of taking prizes in the ship, as I am captain's aide-decamp, and I shall go with him in his gig. I am trying to get a pistol, as everybody else has one, and mean to get one too, if possible. We are allowed them. I can get one easily as I have lots of tin supplied by kind auntie. I mean, if possible, to get some prize money. I am in the first division of boarders, and am nearly sure if any work be going on, to be in the midst. I am happy to say I have got a very good sword indeed, and am very happy. I should like to see you before I go to the forts—very much indeed, but impossible, so I must hurry. Write to me soon, as once more I mean to send love to all, and a fond farewell. I am very much obliged to Marty and Henny, tell them, for their kind letters to me during the short time I was at Portsmouth, though not able to go on shore. When the men practise at firing, we do also. It is so cold. I have some very nice thick things, so I do not mind it much. The packet goes this afternoon, so I must hurry. Good bye, dear mamma and papa, and brothers and sisters. I remain, dear all of you, E. C. H.

How is child, and all brothers and sisters, and Charley, [a pet fox,] and Bounce, and the dogs, and the short-tailed pony?

—Evening Post.

* * *

A New Invention—Gas for Country Use.—By a recent invention, people living in towns where no coal gas company is or can be profitably formed, may still obtain the luxury of a brilliant home-made gas-light, at a cost cheaper than that of the ordinary oil or fluid. We witnessed this important improvement in complete operation, a few evenings since, at the residence of a well-konwn literary and scientific gentleman on Spring Hill Somerville, being the first house into which it has been introduced in this section of the country. The light produced is superior to that of coal gas, being clearer and more powerful, as the flame is of fuller volume and burns with greater steadiness, while the expense is about the same as coal gas at $2 50 per thousand feet. It is the combustion of benzole, a resinous liquid, sold at $1 50 per gallon, mixed with atmospheric air—the gas being generated by means of an ingenious and not inelegant apparatus, which may stand in the house entry-way, or even be placed on a closet-shelf, and from which common gas fixtures may extend in all directions and give the light in any or every room at pleasure. The apparatus generates no more gas than is immediately consumed, and requires for the purpose only the heat of one of the burners used as a light—so that the whole cost of the gas is that of the apparatus and the benzole.

An apparatus of sufficient capacity for a good sized dwelling house is afforded for $150. It is so constructed that, by means of a rotating air pump, which is revolved by a cord and a weight wound up by a crank, a stream of air is forced into the generator, which is partially filled with benzole. The generator contains a vaporator exposing a large surface of benzole to the action of the air as the latter is forced through both apartments by the pump and weight—and the thus vaporated benzole combining with the air produces a gas of the highest quality for illumination. The apparatus is so perfectly simple, safe and durable that it may be managed by the dullest domestic, only requiring the weight to be wound up before use and the generator to be filled twice a month, or not as often if all the lights are not employed.

This beautiful invention was patented in August last by Mr. O. P. Drake, a practical electrician of Boston, and must be regarded as one of the most useful improvements of the time. It is applicable to houses, shops, hotels, factories, or other places in the country, and even on shipboard. Hereafter the dwellers on the remotest hill-tops, or in the deepest shades of the "back-woods," may enjoy as much as those of the cities in the way of artificial "enlightenment" in their domestic arrangements.—*Boston Transcript.*

* * *

Franklin and French.—Franklin, when he was ambassador to France, being at a meeting of a literary society, and not well understanding the French when declaimed, determined to applaud when he saw a lady of his acquaintance express satisfaction. When they had ceased, a little child, who understood the French, said to him—"But grandpapa, you always applauded the loudest when they were praising you." Franklin laughed heartily, and explained the matter.

ADVERTISEMENTS.

BOARDING.—A pleasant front or back room (unfurnished) can be obtained, with board, by a gentleman and wife, or two single persons, in a private family, at 238 West Twentieth street, near Ninth avenue. ap29–3t$

LAVERY'S ONE PRICE LACE AND EMBROIDERY STORE.—We invite the attention of the Ladies to our present assortment of Embroideries, Laces, Ribbons, Straw Bonnets, Veils, Handkerchiefs, Gloves, Mitts, Dress Trimmings, &c., and flatter ourselves that our efforts to please will be fully appreciated, upon an examination of our stock, which we think will be sufficient inducement to further visits; our motto being Small profits and Speedy returns.

R. & R. LAVERY, 243 Grand street,
ap22–3m (A few doors east of the Bowery.)

NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9–tf.] M. H. LICHTENSTEIN, No. 90 Bowery.

REMOVAL.—SMITH & LOUNSBERY, late of 448 Pearl street, would respectfully inform their friends and the public, that they have removed to their **New Carpet Warehouse,** No. 456 Broadway, one door below Grand street, and are now prepared to exhibit their NEW SPRING STYLES of Mosaic, Velvet, Tapestry, and Brussels Carpetings, from the celebrated manufacturers, John Crossley & Sons, Halifax, England, and from other European manufacturers.

Also an entire new Stock of Three Ply, Tapestry Ingrain, and Ingrain Carpetings, forming a complete and desirable assortment of new designs, and colors of rare elegance.

English and American FLOOR OIL CLOTHS, of every conceivable pattern and arrangement of coloring.

Also, Velvet, Tapestry, and Brussels Stair Carpets, 5-8, 3-4, 7-8, and 4-4 wide. Venetian Stair Carpets of every description, 2-4, 5-8, 3-4, 7-8, and 4 4 wide; and a choice assortment of Rugs, Table and Piano Covers, Mats, Matting, Stair Rods, and all other goods pertaning to the trade.

The same liberal system and Low Tariff of Prices that characterized their former Establishment, will be strictly adhered to.

SMITH & LOUNSBERY, 456 Broadway,
m11-2m one door below Grand street.

UPHOLSTERY AND PAPER HANGINGS.—CHILDS & SMITH are now opening their Spring importation of French Paper Hangings, which will be found to embrace all the best styles, being selected for first class city trade; also American Paper Hangings of every description, Window Shades, Window Cornices, Lace, Muslin and Damask Curtains. All kinds of Upholstery work attended to at shortest notice, by [ap1–3m] CHILDS & SMITH, 449 Pearl st.

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.;* but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

Fancy Goods Department.

Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

Reticule Department.

Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair*.

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less*.

Toy Department.

Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools.
Book-cases, Bureaus, Guns,
Garden and House Utensils.
Wooly Dogs. Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.

This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c.

Baby-Jumper Department.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

THE CHURCHMAN.

NEW YORK, MAY 13, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTICE.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

THE DOCTRINE OF OUR MOTTO.

The readers of *The Churchman*, we suppose, are not ignorant that the paper is pledged, heart and hand, to "the united interests of the Gospel and the Church;" the originators and conductors of it being firmly persuaded, and even holding it as a very article of the Faith, that there is no hope for mankind, here or hereafter, but by Christianity, nor any even by this, save as organized and instituted in the Church of CHRIST. They therefore here apply, in all its emphasis and strength of meaning, the precept, "what GOD hath joined together, let not man put asunder."

In pursuance of this pledge and of the life-deep convictions whence it grew, we have for some time past been minded to make a few articles touching the doctrine of the standing motto of this paper; which motto, as may be seen by turning to the heading, is,—"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH." Our reasons for doing so are several. One of them is this: In the practical eclecticism of Scripture which has grown to be so common among us, a great many people either wholly ignore, or else manage, by mere violence of private interpretation, to vacate of their proper significance, all those numerous and pregnant texts which set forth the origin, nature, and office of the Church, her relations to CHRIST and to us, our duties to her, our need of her, and the reverence and affection with which she ought to stand dressed in our thoughts.

Perhaps we cannot better enter upon the prosecution of our design, than by canvassing somewhat closely a theory which has sprung up in modern times, and been made the basis of extensive practical teachings and operations. But before proceeding to this argument we must remark, that the word *church* does not always bear the same meaning in Scripture; though all its meanings are doubtless radiations and offshoots of some central and fundamental one. Sometimes the word signifies the whole company of the elect, of whom a part are already in Paradise, some now living upon earth, and others yet unborn. It is concerning these that our LORD saith, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand." And in this sense the Church is of course invisible. For though a part of it consists of visible persons in visible conjunction, yet we cannot perceive that whereby they are really and truly members of that body. The matter is put most wisely by HOOKER, and in such a style as may well be at once the delight and the despair of other writers, thus: "That Church of CHRIST, which we properly term His Body Mystical, can be but one; neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with CHRIST, and the rest that are on earth, albeit their natural persons be visible, we do not discern under this property, whereby they are truly and infallibly of that body. Only our minds by intellectual conceit are able to apprehend, that such a real body there is; a body collective, because it containeth an huge multitude; a body mystical, because the mystery of their conjunction is removed altogether from sense. Whatsoever we read in Scripture concerning the endless love and saving mercy which GOD showeth towards His Church, the only proper object thereof is this Church. They who are of this society have such marks and notes of distinction from all others, as are not object unto our sense; only unto GOD, who seeth their hearts and understandeth all their secret cogitations, unto Him they are clear and manifest."

And as even the visible members of this body are invisible as to that which makes them members; as we cannot know, and have no right to judge who they are; so we have no special directions or obligations concerning them, neither have they concerning us: they are known only unto GOD: we cannot distinguish them, nor can they distinguish themselves from the others with whom they are visibly united; and therefore they have no peculiar rights or duties towards the world, other than the general rights and duties of the visible body to which they belong. Moreover, in this sense, man was rather made for the the Church, than the Church for man: she is, she can be of no practical use to us here, because we cannot distinguish her; and our only duty respecting her is, to make sure our calling and election to her holy and heavenly membership. Accordingly, the same great divine just quoted says,—"As those everlasting promises of love, mercy, and blessedness belong to the mystical Church; even so on the other side when we read of any duty which the Church of GOD is bound unto, the Church whom this doth concern is a sensible known company."

Again: the word *church* sometimes denotes merely a particular local assembly or congregation of professing Christians; in which case it is put sometimes in the plural, as "the churches of Judea," sometimes in the singular, as "the church in the house of NYMPHAS." This, we know, is a common form of speech, whereby the name of any given whole is applied to the several parts; though in the present case the part derives its title to the name only in virtue of its union with the whole.

Now, the theory in question maintains that the word *church* has in Scripture no senses but these two; that wherever it is used of anything visible it signifies no more than a particular local assembly, and wherever of anything more or other than this it means that invisible society of which we have already spoken. This is affirmed boldly and unreservedly by one SAMUEL DAVIDSON, LL. D., who seems to have made himself a champion of the theory in hand, against all comers, in a book published not long since, and entitled, "The Ecclesiastical Polity of the New Testament Unfolded." After specifying the senses noted above, he goes on thus: "The two meanings in question exhaust the entire range of acceptation belonging to the word. There is no passage in which one or other is unsuitable or inappropriate. We are therefore warranted to infer that it does not bear any other sense." And the same position is not less uncompromisingly affirmed by NEANDER, and indeed is well known to be the root and basis of many of the speculations put forth by that most learned and thoughtful writer.

It is manifest that according to this view there is and can be, properly speaking, no Church of CHRIST on earth to us, but only an indefinite number of churches; every congregation being perfectly independent, without visible unity with others, and a complete Church by itself. It is hardly needful to remark how, by this theory, the sin of schism is virtually repealed, forasmuch as the very grounds and conditions of it are taken away; it being evident enough that there can be no guilt nor any loss in men's cutting themselves off, when they may carry with them or at any time create among them that from which they divide. So that here the very idea of schism in the ecclesiastical sense of the word seems to be precluded.

Of course, if but one instance of a different use of the word be pointed out and clearly proved, it is enough to cripple and upset this theory, notwithstanding the boldness, not to say arrogance, with which it has been affirmed. The position, then, which we will make bold to stand upon for the present is, that in our motto the word will hardly bear either of the meanings in question. Not the first, because in that sense the Church cannot be properly regarded as the pillar and ground of the truth. For of what truth is the Church the pillar and ground? not of all truth, certainly: for, since our LORD declares Himself to be "the Way, the *Truth*, and the Life; and since the Church is mainly built upon and framed and knit together in Him; here the Church obviously rests upon the Truth, not the Truth upon the Church. And because the Church is built upon this Rock of eternal truth and life, therefore we are assured that "the gates of hell shall not prevail against it." Probably, therefore, it is not of the truth as it is in Him, but of the truth as contained in His written Word, that the Church is the pillar and ground.

Moreover, the Church is to sustain that office, certainly not for all, but only for those who are not yet grounded and established in the truth, and to the end that they may become so. For who does not see that the language of our motto has reference to a practical system of things, to the actual wants and uses of men?—of men who are not in present possession of the truth, but in a state and condition where they need to be taught, trained, and disciplined into a knowledge and love of it, and where the truth needs some stay and support to that end; not indeed because of any infirmity or imperfection in itself, but because of many such in them. It will scarce be questioned, then, we think, that the Church is here regarded as something made for men as they are, and to the end that they may become what they should be; for men, not as already enlightened and sanctified, but as still in want of some enlightening and sanctifying process and agency. To meet and answer which want, the Church must have some visible and available marks and signs, whereby they may be able both to find her and to know when they have found her; whereby they may discern both when she speaks, and what.

But of the Church in the sense now in question, that is, the invisible Church, a part have already passed their probation and gone to their reward, where their state is secure and they cannot fall, "for none shall pluck them out of His hand:" and the truth needs no stay or support for them but itself; for they do not hold it by faith nor pursue it in hope, but hope has with them given place to sight, and faith passed up into knowledge and assured possession. And even for that part who have not yet arrived at this state, and whose warfare is still unaccomplished, the invisible Church cannot be available to that end; she cannot serve as the pillar and ground of the truth in their case; she can do nothing for them, and has no duty concerning them; because, not being an object of sense or of human discernment, being "clear and manifest only unto GOD," they cannot distinguish her, and therefore cannot resort to her to learn the truth, nor derive practical guidance and support from her.

Wherefore, we must conclude that none but a visible Church can be properly regarded as the pillar and ground of the truth; that a visible Church can sustain this office only for the truth as delivered in the Scriptures; and that even here she sustains it but for those who have not the truth in knowledge and possession, but only in faith and hope; and for whom, so long as they have it thus, the truth will need some stay and support besides itself,—must have some pillar and ground out of them, until it can ground and pillar itself firmly within them.

Again: In our motto the word, it seems to us, will as little bear the second of the meanings in question. For, besides the manifest impropriety of setting down a particular local congregation of men as the pillar and ground of the truth,—besides this, the whole drift and scope of the Apostle's instructions to St. TIMOTHY clearly infers him to have had the teaching, ordering, and governing of many such congregations. For example, the Apostle directs him to "charge some that they *teach* no other doctrine;" which expression evidently implies that he had authority over pastors as well as people, over those who were to teach, as well as those who were to be taught. Again, "the things which thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also;" which shows that he had not only the oversight of pastors and teachers already appointed, but the power to select, ordain, and commission others to the same office. And again, "let the presbyters that rule well be counted worthy of double honour;" and, "against a presbyter receive not an accusation but before two or three witnesses;" and, "I charge thee before GOD, and the Lord JESUS CHRIST, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality." From all which it is clear that St. TIMOTHY had power to hear and determine causes, to confer honours and inflict censures; and this power was given him over presbyters as well as over private persons.

And is it credible that all these prerogatives were entrusted to him for the oversight of a particular local assembly? or that all these instructions were given him, that he might know how he ought to behave himself in the ordering of a single congregation? And if so, how many pastors and teachers are we to suppose that a single congregation had or might have in those times? The reader will please observe, that the question here is not, whether St. TIMOTHY had or has any rightful successors in this high episcopal office and authority; for he may have held it in virtue of some supernatural gifts to which others have not succeeded: but the question is, simply, whether the word *church* is here used in the sense alleged; whether in this case it mean a single independent assembly, or several assemblies united under one head, one discipline, and one administration.

Besides: It is not easy to see how a single congregation of professing Christians can with any propriety be spoken or even so much as thought of as the pillar and ground of the truth. Whether we look to Scripture or to reason, to facts or to philosophy, such an agent seems utterly inadequate to such an office: it looks like building a citadel on the waves of the sea, or like imposing ATLAS' burden on the shoulders of a tottering infant. The thing carries absurdity in its face: we might as well speak of one of our little town organizations as the pillar and ground of the law; whereas the town has and can have little or no strength or stability, certainly not enough to hold up itself, but in, through, and from that much larger organization called the State; and which may indeed in some rational and dignified sense be regarded as the pillar and ground of the law. Neither can a single congregation of professing Christians have power and permanence of doctrine or discipline or any thing, but in organic union with and subordination to that larger body which is styled emphatically the Church, and which alone can without glaring absurdity receive the title and be expected to perform the office of pillar and ground of the truth. And perhaps the experience of many religious assemblies, disowning the fact and even the idea of a Church upon earth, and claiming an independent origin and existence, is the best proof we have or can have out of Scripture, that the truth has no adequate pillar and ground in this world but the Church; insomuch that those congregations, which cut and keep themselves loose from her, can have no moorings or anchorage at all; but are doomed to be forever afloat, and tossed upon the waves, and driven about by every wind of doctrine, until they finally *progress* to pieces, and die into stability, having as many schisms as there are separate or separable planks in their structure!

We see not, therefore, how we can well avoid the conclusion, that in the instance of our motto at least the word *church* is used in neither of the two senses alleged. So that those who hold to the views in question seem hardly warranted in affirming that "there is no passage in which one or other of these meanings is unsuitable or inappropriate." And indeed we may justly say of these opinions, what hath been said of others still older than these,—"No, no! these opinions have youth in their countenance; antiquity knew them not, it never thought nor dreamed of them." People may talk of ecclesiastical democracy: but what kind of democracy is that where a few men spurn away the acknowledged voice of the majority, and split off from the Brotherhood, and set up for themselves? thus showing that they love their own opinions more than their Mother, and their own barns, where they are free to do as they please, more than the "House of GOD," where they may be taught and disciplined to do right. This, truly, is not democracy, but sheer *individualism*. And in such an attempt at religious Babel-building, what else can we expect than just such a Babel-like confusion of tongues as that which our ears are now saluted withal?

BISHOP HOPKINS AND THE SEMINARY.

The Rt. Rev. the Bishop of VERMONT has put forth a pamphlet of 38 large, and closely-printed pages, bearing the following title: "A TRACT FOR THE CHURCH IN JERUSALEM. The Right to make Proselytes from the Eastern Churches, on True Catholic Principle, considered in a LETTER OF FRIENDLY REMONSTRANCE to the Editors of THE CHURCH JOURNAL." The pamphlet is written with the usual ability, and, as some may think, with not more than the usual wisdom, of this gifted Prelate. The opening paragraphs present an elaborate and discriminating encomium on the editorial ability of the *Journal*. And so far we are happy to express our hearty concurrence with the Rt. Rev. Author; that is, we subscribe to the truth and justice of what he says on this point; as to the question of taste, that's another thing. The pamphlet then goes on to take the paper to task, and gives it a pretty thorough overhauling, for an editorial published several weeks ago, disapproving of the course pursued by Bishop GOBAT at Jerusalem, and urging that the stipulations on which that Mission was originally founded, and without which it would not have been permitted, ought to be kept in all good faith, until dissolved by mutual consent of the stipulating parties. The *Journal*, however, shows little disposition to succumb either to the authority or to the argument of the "Friendly Remonstrance:" last week it came out with an excellent editorial in reply, standing stiffly on its old ground, and holding on sturdily in its own way; a circumstance which may perhaps be best explained by the well-known aptness of children to take after their fathers.

Of course, as will be readily gathered from the title, the main drift of the pamphlet is, that the best way to convert the Eastern Christians to the Reformed faith of the English Church is by letting them see that the ministers and governors of that Church pay no regard to their public pledges and compacts, and hold to such rights of private judgment as will release them, whenever they see fit, from what they have sworn to and solemnly promised. Is not this a strange way of *making* one's light shine, so that they who are in error may come to the knowledge of the truth? The fact of such pledges having been given cannot well be denied; for it has been amply testified to of late by the very persons who officially gave them. Moreover, those pledges were made by the self-same power from which alone Bishop GOBAT derived his appointment to the Jerusalem Mission. Is he to use the powers of his commission for openly annulling and setting aside the very compact under which that commission was granted? Truly this is strange, that a man is to exercise the prerogatives conveyed in a special appointment, and yet be free to renounce the solemn obligations of the power that appointed him.

However, it is not our purpose to argue the question. In the course of his "Friendly Remonstrance" the Bishop travels out of his way to make an assault on the General Theological Seminary. And here the Rt. Rev. Prelate has been met by a "friendly remonstrance" from the Rev. the Dean of that institution; which remonstrance was published in the *Journal* of last week. For ourselves we confess, that the thing looks as if edged tools were sometimes a little too sharp for the fingers using them. We subjoin the Dean's Letter: first remarking, however, that the Bishop seems of late to have taken the Church Press under his episcopal care and oversight. Within a short time he has had three of the papers under discipline. Now, however superb may be his abilities, we fear he will find it something of a task to keep all the papers straight: certainly, it will needs prove a very considerable enlargement of his Diocese. We are happy to believe, from his not taking us in hand, that our course meets his entire approval:

To the Rt. Rev. the Bishop of Vermont:

RT. REV. AND DEAR SIR:—In a "Letter of Friendly Remonstrance," recently addressed by you to the Editors of the *Church Journal*, there is a passage relating to the General Theological Seminary, which is likely to produce a wrong, and in some quarters, I think, a very injurious impression, as to the kind of instruction given in that Institution. Speaking, (p. 32,) of PALMER "On the Church," and of the theory, commonly attributed to him that, *prior possession confers a title to exclusive spiritual jurisdiction*, you go on to say:

"Many years ago, being in New-York when the American edition of the work was announced, I took the pains to point out this pernicious novelty to the learned Editor. . . . . . But I found, when the publication was completed, that my labour was all in vain. Nay, *the work has since been adopted* amongst *the Text-books of our General Seminary*, and, for aught I know, *has engrafted on many a young and unguarded mind* this most unscriptural, unapostolical, and uncatholic absurdity."

In view of the impression such a statement is calculated to produce,—an impression which I am confident you will be most ready to correct, as soon as you find it to be not warranted by facts,—I think it my duty, as Dean of the Seminary this year, to assure you distinctly that PALMER "On the Church" is *not* "amongst the text-books of our General Seminary." It appears, indeed, in the Catalogue, among many other works of the most opposite schools of theology as a book "for general reference." A chapter of it, but one having no connection with the particular theory you object to, was also introduced at one time into the course of the Professor of Systematic Divinity. The use of the book in this way, however, no more makes it a Text-book, and no more implies an unqualified approval of all its contents, than the similar use which is made of HALLAM, MOSHEIM, or NEANDER.

As to the particular "absurdity," which (your Letter seems to imply) has been "engrafted on many a young and unguarded mind" by the supposed adoption of PALMER as a Text-book in the Seminary, I have been at some pains to inquire, and can say with the utmost confidence, that the theory in question forms no part of our system of instruction; consequently PALMER is not, and so far as I can learn, never has been referred to as an authority on the subject. As a matter of private opinion, I am even doubtful, whether (if he were thus referred to) he would be found an available authority. However this may be, the view in question finds no favour with the Professors of the General Seminary. If it is ever there "engrafted on young and unguarded minds," it must be in some way, for which the Institution cannot justly be held responsible.

I hope, Rt. Rev. Sir, that the well-known facility with which charges against Church Institutions are caught up and repeated, especially when they seem to have the force of Episcopal sanction, will be a sufficient apology in your eyes, for calling your attention to this particular paragraph of your Letter. It is a very serious matter, that the Seminary should be accused, even unintentionally, of favouring "an unscriptural, unapostolical, and uncatholic absurdity." Having stated the true facts of the case, I can confidently leave it to your own candid judgment to determine, whether there is any real ground for the accusation. With great respect, your obedient servant in the Church,

M. MAHAN, Dean, &c.

General Theological Seminary, April 28th, 1854.

HOUSE OF MERCY.—Our readers, we trust, will rejoice to hear of the special interest which Churchmen are beginning to take in a class of people to whom we have several times endeavoured of late to call attention. Certainly the Church has much neglected her duty to the class in question, else there would long since have been institutions established in reference to them and adapted to their peculiar case. The Churchmen of this city may indeed well ask themselves,

"Why yet we live to say, 'this thing's to do,'
Since we have cause, and will, and strength, and means
To do't: examples, gross as earth, exhort us."

And the work, we verily believe, is one which the Church alone, of all Protestant bodies, can do with permanent success, because she alone maintains the sobriety and modesty of teaching and discipline adapted to the nature of the case: for any remedy that proceeds by the intoxications of enthusiasm or fanaticism can hardly fail in the end to aggravate the disease. It is not by any temporary effervescence and overboiling of revivalist zeal, overmastering the excitements of sin by stronger excitements of another kind, that can do this work; but a firm, steady, temperate discipline, prudent, modest, and delicate in all its ways, and full of kindness, gentleness, patience, and perseverance.

The plan in question is for the establishing of an institution, to be called A HOUSE OF MERCY, for the reformation of friendless females. The work was taken in hand some time since by the Rev. JAMES ADAMS, who seems to have gone about it with a measure of calm forethought and deliberation that promises a judicious and practical course of operations. The document which we subjoin will show the nature and scope of the undertaking, and that it has the sanction of our ecclesiastical authority. Perhaps it will not be amiss to add, that Mr. ADAMS has submitted his plan to a considerable number of the city clergy, who have also given it their sanction; but their names are withheld for the present, in the hope that a still larger number, on looking into the matter, will lay to their hands:

One of the objects of the Institution is to select from the number who are discharged from the Penitentiary and Work House on Blackwell's Island, and landed almost daily at the foot of Sixty-first street utterly friendless and homeless, such females as are willing to be taken immediately to the House, and have previously expressed their wishes to reform.

When there, efforts will be made not only to promote their reformation, but also to fit them, by instruction in various industrial employments, to procure an honest livelihood. The extent of these efforts will depend upon the means that may be provided by the benevolent.

It is to be an Institution of the Protestant Episcopal Church, under the superintendence of one of its clergymen, who will attend daily to the religious instruction of the inmates, and procure, so far as practicable, employment for them. It is supposed that the labour of the inmates will in part support them while they remain in the House.

The pecuniary affairs of the Institution are to be committed to the management of Trustees, of whom the Provisional Bishop is to be *ex officio* Chairman, incorporated under the General Law of this State. All the property is to be held by the Trustees, solely for the purposes of the Institution. The Trustees are to appoint a Secretary and Treasurer, and such other officers as may be required.

It is proposed to make an appeal in behalf of this object, for funds to purchase or rent a house and lot, as may be deemed expedient by the Trustees, and to defray the other necessary expenses.

The Provisional Bishop has appended to the above the following:

The object here proposed appears to me to be one of decided usefulness and Christian philanthropy, and therefore commends itself to the sympathies of the members of the Church. If undertaken with the guarantee of sufficient funds, and conducted with discretion, as I cannot doubt that it would be by those who have suggested it, the Institution would doubtless be productive of much good to a tempted, suffering, and much neglected class of our fellow-beings: I therefore wish it all success, and commend it to the serious consideration of the Churchmen of New York.

JONA. M. WAINWRIGHT,
Provisional Bishop.

New York, April 19, 1854.

THE KENTUCKY TRIAL.

The citizens of Louisville have shown a just and becoming sensibility to the horrible and shameless mockery of justice that has lately been perpetrated in their State; and they have taken very decisive measures to vindicate their character from the disgrace and the guilt of that wretched business. Certainly they do well to see to it, lest the innocent blood of the murdered BUTLER be on them and their children: they owe it to themselves, to the honour of their State, and to the common interests of humanity, not to let it cry to them from the ground in vain. It is very right and very behooveful every way, that the outraged dignity of public opinion should take prompt and effectual means to set a CAIN's mark on the brow of the low-minded and cowardly ruffian, in whose case that which was ordained for the protection of virtue and innocence has been so shamelessly perverted and prostituted to the office of securing impunity to guilt. For there needs no prophet's eyes to foretell woe upon the community where, after such fashion, "offence's gilded hand may shove by justice," and where "'tis seen the wicked prize itself buys out the law." And we have never known of an instance wherein the words of one of the wisest and best of men could be more fitly applied: "If they, which employ their labour and travel about the public administration of justice, follow it only as a trade, with unquenchable and unconscionable thirst of gain; being not in heart persuaded that justice is GOD's own work, and themselves His agents in this business, the sentence of right GOD's own verdict, and themselves His priests to deliver it; formalities of justice do but serve to smother right, and that, which was necessarily ordained for the common good, is through shameful abuse made the cause of common misery."

This, however, by the way. The people of Louisville have shown, that in such cases public opinion can very well reach its just aims without any resort to mob violence; and that where the ends of Law and Order have been thus inverted, and made to do that for the murderer which they were meant to do for his victim, there are ways and means of rectifying such inversion, and of reclaiming and restoring Law and Order to their rightful office, without any fresh breach of them. This is as it should be. And how well they have compassed this, may be gathered from the resolutions which we give below. They were passed by acclamation at a large meeting comprising the most intelligent and influential citizens of Louisville, held at the Court House of that city soon after the result of the trial became known. The *Louisville Democrat* gives a pretty full account of the meeting, from which we extract the following particulars:

By sundown the court-yard fence was pretty well lined with expectants, and ere it was fairly dark, squads of persons began to gather within the yard. Soon after this, people came pouring towards Court-square by hundreds; they then began to press up stairs, and within a few minutes the large room was filled. Several old, universally known and generally esteemed citizens had been requested to act as officers, but the press was so great that the principal of them could not effect an entrance to join those who were earlier in their attendance. Some delay in effecting the organization was thus induced, and during its continuance, SHERROD WILLIAMS, on request, addressed the meeting. Mr. W. fully recognized the justice of the indignant feeling that had moved, as it were, a whole community, and expressed his own deep sympathy with it, but deprecated violence against person or property; and besought people to content themselves with a warm and decided expression of their sentiments with reference to the crime that had been committed, and the mockery of a trial that had been had of its guilty perpetrator. Mr. Williams was listened to with the most respectful attention; but the crowd outside, which was constantly augmented by fresh arrivals, became impatient to know what was going on within. It was, therefore, agreed to go below; but when most of those who were up stairs had got down, anything like a satisfactory organization there was found to be impossible. It was, therefore, proclaimed that the regular meeting would organize above, and that, after resolutions should be reported and passed, they should be sent down for ratification. On returning to the large room above, Gen. Thomas Strange was chosen President, and Mr. George Anderson, Secretary. Gen. S. made a brief but appropriate and forcible address on taking the Chair, at the close of which, on motion, John H. Harney, Theodore S. Bell, Bland Ballard, W. D. Gallagher, W. T. Hagan, Edgar Needham, and A. G. Munn, were appointed a Committee to draft resolutions. While this Committee was absent, the Rev. J. H. Heywood was requested to address the meeting, which he did with his accustomed beauty and effectiveness.

Before giving the resolutions, we will remark, that to secure them the proper effect, there needs, it seems to us, but that they be published far and wide, and impressed upon the hearts of the people all over the land; so that wherever Murderer Ward may go and whithersoever he may fly, he may still know and feel that there is a Power and a Presence which he cannot escape; that a burning sense of public infamy and execration may still follow him, and cleave to him, and wrap itself about him; that he may be shunned, scorned, and dreaded, and bear henceforth a charmed life as one marked and set apart for "the hot vengeance and the rod of Heaven;" that no man may dare to touch him or lift a finger against him, but leave him to walk in dreadful safety, as one made sacred by the omnipresent and uneludable curse of nature and of nature's God. In this way he may perchance be be brought to understand, and others to understand by him, how true it is that, after all, justice is the murderer's happier portion; and that there is in the heart of man, as God's minister, an awful power which can render life a bitterer punishment than death. Remains but to add the resolutions aforesaid:

The citizens of Louisville, assembled in public meeting for the purpose of giving expression to their opinions respecting the trial and the verdict of the Jury in the case of the Commonwealth *vs.* Matthews F. Ward, recently tried in the Hardin County Circuit Court, do submit to the public at large, but more especially to the citizens of the Commonwealth of Kentucky, the following resolutions as expressive of their views of the matter herein referred to:

1. *Resolved*, That the verdict of the Jury, recently rendered in the Hardin County Circuit Court, by which Matthews F. Ward was declared innocent of any crime in the killing of William H. G. Butler, is in opposition to all the evidence in the case, contrary to our ideas of public justice, subversive of the fundamental principles of personal security, guaranteed to us by the Constitution of the State.

2. *Resolved*, That the criminal laws of this Commonwealth should be so administered that every citizen may feel secured from insult, injury and violence, both in person and in occupation, and that the power of public opinion should at once be so directed as to discountenance and condemn all attempts to thwart the ends of public justice, and to cause the practical realization that man-slaying is in fact the highest crime known to society.

3. *Resolved*, That the published evidence given on the trial of Matthews F. Ward shows beyond all question, that a most estimable citizen and a most amiable, moral, and peaceful man, has been wantonly and cruelly killed, while in the performance of his regular and responsible duties as a teacher of youth; and notwithstanding the verdict of a corrupt and venal jury, the deliberate judgment of the heart and conscience of this community pronounces that killing to be murder.

4. *Resolved*, That the charge of vindictiveness and cruelty preferred against the citizens of Louisville by a portion of the counsel for the defence of Ward, is a vile and unmerited slander; and we proclaim that each and every imputation cast upon our esteemed fellow citizen, Dr. D. D. Thompson, and our neighbours' children, the pupils in Prof. Butler's school, is utterly groundless and unjustifiable.

5. *Resolved*, That the public press of this Commonwealth should be so conducted as to be recognized as the conservator of the public morals, and that a failure of any portion of the press to rebuke and condemn an atrocious crime against society, tends to debauch the public virtue and to destroy the public morals.

6. *Resolved*, That in the death of Wm. H. G. Butler his family have lost a most devoted, affectionate, faithful son, brother, husband and father; the cause of education a most accomplished friend and advocate—one whose talents and acquirements placed him in the front of his useful and honourable profession—and that society has lost one of its purest and best members, whose life is unspotted by a single blemish—as gentle and noble a spirit as ever breathed.

7. *Resolved*, That in token of respect and affection for, and as an evidence of our appreciation of W. H. G. Butler, we will at once take measures for erecting a monument to his memory, and to present to his widow a substantial token of our regard for her.

8. *Resolved*, That we regret and condemn every manifestation of disorder, and we exhort all good citizens by their reverence for law, by their own self-respect, and by their love of the virtues of him whose loss we deplore, to abstain from violence to persons or property, and from every disregard of law and order—remembering that society cannot exist without order, and that he whom we revered when on earth was incapable of meditating harm to any one, and that every wrong committed will wound his pure and lovely spirit.

* * *

Journals of the General Convention.—We are requested to state that the copies of this document for all the clergy and parishes in the Diocese have been received by Messrs. Stanford & Swords, and can be had free of charge by calling at their Bookstore, 637 Broadway. It is due to Messrs. S. & S. to state, that they, finding that the clergy and parishes in the country had not received their copies, wrote on to Philadelphia, signifying their willingness to receive and distribute them, and accordingly they were sent on.

* * *

Merit Acknowledged.—We are glad to see that Mr. H. F. Darby, the gifted young artist and worthy gentleman of whom we made some notice several weeks ago, is in a fair way of being rightly appreciated. The *Courier and Enquirer* has lately been giving a series of criticisms on the paintings on exhibition at the National Academy of Design. Among them occurs the following strong paragraph:

> A few small heads, which the eye of the casual visitor would be almost sure to pass unnoticed, bear the yet unknown name of H. F. Darby; but they show a power which will make that name eminent in American art. Nos. 149 and 291 are remarkable in every way, and would do no discredit to any living painter. They show a fine feeling for all those points, the observation and expression of which go to make the great artist. In form they are correct and carefully expressed; in colour, truthful; in tone, pleasing; light and shadow are distributed over them with decision and knowledge; and they have striking individuality of character. No. 291 is a very remarkable effort for a young man, as we are informed that Mr. Darby is. It is not often that we see a head modelled with such a power to apprehend and express all the finer traits of form. The side of the face in half shadow is painted with singular felicity. The head has freedom and strength, and is large in style though of a small cabinet size. Indeed, it has pretensions to being the best head in the exhibition. The sky of the back ground shows a poetic feeling quite worthy of the painter of such a head. Let Mr. Darby attain more liveliness and freshness of colour, and more vigorous handling, and he will advance rapidly to the first rank of the art,—if he do not too soon believe that he is there already.

* * *

THOUGHTS ON CURRENT EVENTS.

The public mind is a good deal taken up with the result of a trial for murder in Kentucky; and it is not unworthily occupied. A schoolmaster, having in the course of administering school discipline given offence to one of his scholars, two grown brothers of the offended boy went to the school secretly armed, insisted on calling the master to account in the presence of his scholars, used insulting language to provoke a blow, in which, according to their own account, they succeeded, and immediately shot the unfortunate teacher to death. There can be no doubt that upon this state of things the assailants were not only guilty of murder, but of a most cowardly assassination. They go to provoke a quarrel with deadly weapons concealed about their persons, which, although two to one, they use as soon as the quarrel has been brought to a point, which, as they suppose, will afford some shadow of a pretext, and thus prepare for setting up in a court of justice the plea of self-defence. They take care that their victim shall not know his danger; they provoke him past endurance, and then, on a show of resentment, they kill him. It is quite clear that they were in no danger of death or of grievous bodily harm. The poor schoolmaster was unarmed, and they were two to one. They might just as well have begun the conference by shooting him; except that they wanted such chance of escaping the punishment which they had determined to deserve, as would be afforded by goading the man whom they were about to murder to some act of violence.

One of these men, he whose hand took the life of the unfortunate teacher, was tried before a jury, and acquitted. It so happens that this man belonged to the higher ranks of society, had wealth, position and connections. The murdered man had not these advantages. The newspapers all over the country are therefore raising the cry of aristocratic influence. This is exactly like all popular alarmists. They are either so carried away by their own passions and prejudices, or so anxious to avail themselves of those of others, that they always sound their alarms against that which is unpopular, and therefore harmless. There is not the least danger of aristocratic influence in the United States, and the cry only serves to distract the attention from that which is the real danger. Just so in the Church: all the alarmists are terrified at the progress of Romanizing in the Church, while it really makes no progress. It makes no progress, for those who are infected with it fall off one after another to the Church of Rome; showing by manifold tokens that their Romanizing tendencies have deprived them of whatever influence they may have formerly possessed. In the meantime, the cry diverts the attention of Churchmen from the fact, that the Church is in danger of being popularized through the influence of men who know nothing of her principles, and regulate their religious opinions by those of the public.

Anything will serve for a cry against an unpopular party. About the year 1813 or 1814, some American men of war were blockaded in the Connecticut by a superior British force. Late one night some persons observed that, somewhere on the banks of the river, one or more blue lights were burned. Blue lights are a particular kind of fire works, much used as signals in naval warfare. There could be no doubt that these were a signal to the British squadron. The probability was that they were burned by some Englishman who was on shore as a spy, as a signal for a boat to take him on board. This was certainly much more likely, than that they should have been lighted by a Yankee farmer, who would hardly have been very intimate with such operations. But the war was popular, its opponents were unpopular; the Federal party were its opponents, Connecticut was a Federal State. The blame of the blue lights was therefore laid on the Federal party; and as long as that party existed, it was tainted with the story.

Now the truth was, the Federal party, as a party, was just as American as their democratic opponents, and just as little likely to commit treason, although they denied the expediency of the war. If the signal had been made by one of them, it would only have affected him, for he would not have dared to divulge his connection with the enemy to his brother Federalists more than to others. But it was a good opportunity of pressing further down a sinking interest, and it was used. Just so at the present moment: aristocracy is unpopular; the Wards belong to the higher classes; they have murdered a man and been acquitted, and aristocracy must bear the blame.

For ourselves, we have no doubt that the result would have been the same had the Wards belonged to the lowest order of *white* human beings. As persons of wealth and influence in society, they undoubtedly had advantages, in the employment of able counsel, and in presenting their view of the case before the public, so as to prepare the minds of those who might be selected as jurymen to listen favourably to their case. But this was all that aristocracy had to do with it; the true root of the evil lies much deeper. We have had more than one case of murder in Maryland within a very few years, in which the parties were on a footing of social equality, and in which the proof was perfectly clear; yet the trial resulted in an acquittal. We have had cases in Baltimore, in which the accused belonged to the eminently democratic class, in which the results were the same.

The real evil is to be found in the wide dissemination of an utterly false and diabolical principle of morals, that vengeance belongs to man. Throughout a very large part of our country, in some degree, perhaps, throughout the whole, an opinion prevails, that a man has a right to kill another if he has received sufficient provocation. What is sufficient provocation, is a question to be settled by himself in every case subject to the revision of a jury, who are generally disposed to make large allowances for any error into which he may fall through over-sensitiveness. The jury, on their part, suppose themseves to be entitled, not only to administer, but, to extemporise the law, and pay no regard to any rule but their own crude notions of right. One set of men hold that capital punishment is inconsistent with the divine law; another, that death is the appropriate punishment of an insult. Between the two, the man accused of murder has a very good chance of escape. In the recent case, another principle was involved, and worked for the advantage of the Wards. Butler was killed for enforcing school discipline. He was a man in authority, and he had used his authority. He was therefore a tyrant, and the Wards were entitled to invoke the privileges of tyrannicides. It was to the combined operations of all these false principles that the Wards owed their escape.

They are all, more or less, connected with one master error which is almost universally held in this country, and is the root of a great many other evils. We mean that government is a thing of man's device. Unless government be a divine institution, and the authority of government, in some sense, the authority of God, it would be impossible to justify capital punishment, and not easy to see how one man could have any authority over another, or how law could have any binding force upon any man's conscience. This is the capital error which pervades the American mind. Our nation repudiates, in every practical sense, the truth, that "The powers that be are ordained of God." This capital error was of great service to the Wards on the trial; but it is now turning against them, and they are in danger of being assailed by the popular fury in modes as little defensible as their own crime. Both resolve themselves into the same view, that man is not bound to obey the law longer than he approves of the law and of its administration.

Still this was not the principal cause of the acquittal. It was only a secondary cause, which gave to the principal one scope to operate. The principal error was that to which we first alluded, the idea that a man has a right to kill any one from whom he has received sufficient provocation. This is a barbarous perversion of the barbarous idea of the point of honour. During the middle ages, when the possession of arms was universal among the class called gentlemen, a gentleman's honour consisted in his reputation for courage. Hence it arose, that the point of honour was to resent an insult. He who submitted to an insult without resenting it, was disgraced. Revenge was felt to be a natural and strong feeling, and it was supposed that he who entertained the feeling could only be restrained from gratifying it by the stronger feeling of fear. But to assail the person whom it was desired to punish, at an advantage or without notice, was held to be proof of the want of courage to meet him face to face. Hence the origin of duels, in which men met by appointment to give one or both of the parties an opportunity of vindicating his honour; that is, of proving his courage. In time, it came to be understood that there was no revengeful feeling connected with duels; they were fought simply to show that the parties were not afraid; public opinion required that they should be conducted with fairness, with courtesy, and without any manifestation of rancorous feeling. The European aristocracy kept them up upon these principles, because courage, and the honour which it conferred, was a part of the inheritance which they had derived from their warlike ancestors. Military men really occupied the position of the mediæval knights, and naturally imitated their manner. Other persons adopted the practice, as a mode of asserting their claim to the gentlemanlike feelings of the aristocracy. The progress of civilization in process of time changed the whole thing into a sham. A duel was an absurd form through which men must go upon certain occasions, which gave no proof of courage because it involved very little danger, and implied no malice because no one designed to take life. It was merely a childish game, attended with some possibility of the loss of life. But a wound was an unfortunate accident, which he who inflicted it was supposed to regret.

American shrewdness soon saw that all this was ridiculous, and that a duel, to answer its avowed purpose, must involve considerable danger. From this an easy step was soon taken to the conclusion, that there was the more honour in the greater danger. Hence arose the custom of fighting duels with weapons, and at distances, which rendered the escape of both parties scarcely possible. In such cases, self-defence obliged each party to do his best to kill his antagonist. Fatal duels, through a large part of the country, became the rule; bloodless ones the exception. Whoever then provoked or challenged another to a duel was considered as seeking his life, and was an enemy whom it was regarded as lawful to get rid of by almost any means. When a man felt himself insulted, he no longer challenged his enemy to fight, but declared a private war against him, and it was understood that the duel was to be fought, not at an appointed place, with appointed weapons, and in the presence of appointed witnesses, but, like a battle between hostile armies, whenever either had such an advantage as might induce him to make the attack. The next step was to shoot a man down without notice, or giving him in any way a chance to retaliate. Thus the idea of manifesting courage was entirely gotten rid of, and that of revenge substituted. It was held, that there were injuries for which the law gave no adequate redress, which therefore a man was justified in punishing himself. This notion was closely connected with the rejection of authority, and consequent substitution of private judgment for law, to which we have already alluded. When juries came to recognise it, it was easy to confound the undefined limits within which it is held to be allowable; and the principle will soon be established, if it be not established already, that a man may assassinate another with impunity, provided that he have received any provocation. This is the point to which we are approaching; this the evil against which we must guard. As a people, we are in danger of forgetting the text, "Vengeance is Mine; I will repay, saith the Lord."

H. D. E.

Baltimore, May 6, 1854.

For The Churchman.

THE GUBERNATORIAL VETO—REBUKE OF FANATICISM.

Rev. and dear Mr. Editor: The firm attitude and decisive language of the Governor of this State, in his recent veto message, show him worthy of the high station he occupies. A heavy responsibility was imposed upon him, and he has met it nobly. No man who is unprejudiced and candid can peruse this forcible and luminous train of reasoning and argument, and remain unconvinced of the dangerous and tyrannous abuses of power contained in the proposed statute. Many of the features most obnoxious were retained in the bill, though pronounced unconstitutional by the highest courts of judicature in other States. It was passed, too, by the House of Assembly, in haste, by force of numbers, and without due examination and argument. The members, seemingly, were conscious that they were engaged in a tyrannical and exceptionable piece of work, and in sheer desperation they hurried it to its last stage, in defiance of the most sacred rights of the citizens of the State.

What debates there were show a conviction of this on the part of many members. They acknowledged that some of the provisions were in violation of the rules of common law; that they were oppressive and inquisitorial; that they exposed an individual to the grossest outrages on mere suspicion; that the most private and sacred recesses of his dwelling were liable to be intruded upon and ransacked on the groundless accusation of any neighbour, who might be hostile or fanatical enough to meddle with him. And yet we find many voting for the passage, in spite of these acknowledged evils, and sheltering themselves under the miserable excuse—"If the law is unconstitutional, the Courts are open, let them implead one another." This action is a gross violation of their duty as legislators. They have no right to vote for a law which reason and conscience tell them is inconsistent with the Constitution of the State.

But our legislators have another convenient plea—"the popular voice requires it." A gets up and says that the people in his district demand it. B makes a like assertion, and C follows in their wake. Half a dozen others, perhaps, come from places where there is a division of sentiment, or they have not ascertained whether their constituents have any will at all on the subject.

Perhaps here and there a few dozens of voters have got together and passed some flaming resolutions, lauding themselves, and abusing all who differ from them, and this is paraded as "the voice of the country." The member who proposes the law sets up the dictates of the "popular voice"—so called—as of paramount authority, and others join in the cry. Perhaps a majority are in their own minds convinced that the whole proposal is an egregious blunder, but a good many do not like to say so, for fear it may do them harm. So they vote *yea*, in hopes that the other House may give the matter the go-by, or that the Governor may interpose his *veto*, and thus the thing get its quietus. They have gone in accordance with the dictates of "popular sentiment," and if the Governor chooses to take the responsiblity of a negative, why let him do so, and settle the matter with his constituents.

A timid and time-serving politician would have shrunk from the task; but the present occupant of the gubernatorial chair is not only a statesman and a lawyer, but also a Churchman, and has learnt to do his duty in that state of life to which God has called him. The steady and sober spirit by which the Church is governed, in opposition to the frenzied excitements and novel inventions of the day, exercises a hallowed and enlightening influence upon her faithful members. She instructs them to discharge their duties both towards God and towards men; and to remember that they have to do with Him who tries the hearts and reins, and examines the motives whence their actions proceed, as well as the actions themselves. A true Churchman will eschew the low arts and mean contrivances to which others have resort, and endeavour himself to walk steadily in the path of religion, duty, and honour.

It is to these principles that I attribute the action of our Governor in the instance before us, and for one am desirous to render him my humble meed of gratitude and admiration. In a political point of view, it would perhaps have been better to sign the bill, with all its atrocious violations of law and justice, and say—"If the provisions are unconstitutional, let the Courts determine the question. If the law presses hardly upon the people, let them send men to repeal it." It is easy to see what terrible consequences might have resulted from the spirit of timidity and tergiversation. In this city, for instance, the threat of a clerical braggart might have been fulfilled, that the law should be enforced, if necessary, at the bayonet's point; and even that "splendid regiment, the National Guards,"* might have been found inadequate to the task of massacring their fellow citizens, to enforce a tyrannical and unconstitutional statute. But these dread consequences have been happily averted, by the firmness and wisdom of Governor Seymour. The spirit of blind intolerant fanaticism has been rebuked, time has been given to examine the subject anew, and adopt such statutory enactments as may check the evils of intemperance, without violating the fundamental rights of personal liberty and property. Let Churchmen imitate the moderation, wisdom, and decision of him who fills the highest office in the State, and has so nobly discharged its duties.

W. N.

* Of course I have no design of reflecting on this excellent regiment; but merely wish to call attention to the atrocious speech, in which reference was made to it for the purpose stated in the text.

For The Churchman.

DIOCESE OF VIRGINIA.

Mr. Editor: I beg leave to call the attention of my friend, the rector of St. Matthew's church, Wheeling, to a few facts.

1. In 1841 some of the clergy of Western Pennsylvania and Western Virginia corresponded with each other in reference to the expediency of having a new diocese organized, to comprehend at least those parts of the dioceses mentioned as were adjacent to each other. The ground taken by the advocates of the proposed measure was that the West needed more frequent Episcopal visits than the Bishops of these dioceses were able to make; and in Western Virginia it was maintained, if I mistake not, that that section of country had been very much neglected by the Protestant Episcopal church.

2. Sometime after the date above referred to, (I forget the year,) Bishop Meade wrote a letter, which was published in the *Southern Churchman*, in which he apologized for not having made greater exertions in behalf of the Protestant Episcopal Church in Western Virginia. If my memory is not very treacherous, he took the ground that that portion of the Lord's vineyard had for the most part been pre-occupied by the different denominations, and it was not to be expected that the Episcopal Church should accomplish much more than had been done.

3. In October, 1847, Bishop Johns, who had been five years in the exercise of the office of an Assistant Bishop, made an address at the meeting of the Domestic and Foreign Missionary Society which was held in St. Bartholomew's church, New York. He then and there presented a most deplorable picture of the state of religion in some parts of Western Virginia, and stated, (my memory on this point, I am sure, does not deceive me,) that there were whole counties in which the people were in a little better than a heathen condition.

4. On the 1st of March, 1854, Mr. J. Cross, who is a Superintendant of Colporteurs at the South, stated in a report which may be found in the *Southern Churchman*, that there have been during the past year no less than 53 Colporteurs employed by the American Tract Society in Virginia; that 1856 families had been found by them who were destitute of all religious books except the Bible; 1005 who were without the Bible; and 1724 who neglected the house of God. These Colporteurs are principally, if not entirely, Laymen, and they hold "meetings" whenever they have an opportunity to speak and pray in public. Mr. Cross probably officiates as an exhorter every Sunday, when there is no "minister" present, and frequently when there is a regular pastoral charge.

An Observer.

The Chelsea Free Industrial School for the Improvement of Indigent Girls, having lately been established by some ladies of the Protestant Episcopal Church, this movement of charity has already brought together so many of its objects, and excited such a degree of interest, as to suggest the utility of enlarging its operations, and rendering them more effective and permanent.

For this purpose it is proposed to erect a building for the use of the school, and to establish in connection with it a mission, under the charge of a minister of the Church, whose duty it shall be to visit the parents of these children, and other poor, administer the sacred offices and services, and impart religious instruction.

The object of the school is to rescue from ignorance and degradation young girls, whose extreme poverty prevents their attending the public schools, or who frequent the streets as beggars and vagrants—to remove them from the debasing influences by which they are usually surrounded—give them a knowledge of their moral responsibilities and social duties—instruct them in religious truth—impart habits of order, cleanliness, and industry—improve their minds, and elevate their character.

That such a work is urgently demanded, the alarming increase of vagrancy, juvenile immorality and crime, evinces too plainly. A generation is rapidly maturing in our midst without education or industrial training, habituated from a tender age to idleness and begging, and in the very heart of a Christian community left in total religious destitution. Without actual inquiry and personal observation, no one can have an adequate idea of the depth and extent of ignorance and depravity in which these young children are living. What must Christians think when told that of *seventy* girls of from five to twelve years of age, who have been instructed in the present school, the largest portion confessed never to have heard of our Blessed Saviour! Is it not time that we should awake to this awful state of our fellow beings living at our very doors, and exert every effort to bring them to the knowledge of salvation? Can the Church neglect this great work without failing in her mission of preaching the Gospel to the poor, and abounding in charity and in love for the souls of men? Shall we be content to relieve the wants and alleviate the sufferings of these poor children, and not attempt to bring them within the Fold of Christ?

The time has arrived when these questions press upon the thoughtful mind with an earnestness not to be disregarded; and we confidently appeal to our fellow Churchmen in this city and elsewhere *to sustain with heart and hand* an Institution designed to promote the temporal and spiritual welfare of a class whose helplessness and ignorance present the strongest claims upon our Christian sympathies.

The better to effectuate the proposed plan, "The Chelsea Mission and Free Industrial School" is to be incorporated under that name, as soon as the extent of contributions shall indicate the probability of its establishment upon a permanent basis.

Alfred B. Beach,
R. S. Howland,
Geo. Jarvis Geer,
James N. Wells,
Floyd Smith,
A. W. Bradford,
Gouv. M. Ogden,
Samuel Newby,
Morris Franklin,
Francis Many,
James Warren,
John Randall.

I most cordially approve this benevolent and much needed enterprise, and commend it to the favourable consideration of the Churchmen of New York.

Jona. M. Wainwright, Prov. Bishop.

New York, April 24th, 1854.

ADVERTISEMENTS.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our "GRAND DIAGONAL" Piano, with new Grand Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents, 441 Broadway.
my13-1y

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street. The Misses ROHR, Principals. References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street
Circulars can be obtained at the school, or at *The Churchman* office.
my13-4t$

WANTED—A Competent Leader in a choir. Compensation moderate. A Classical and English school, under the rector's superintendence, could be established in the parish. A person who can occasionally read the Church service (on week days) preferred. Address Box No. 3411 New York Post Office. my13-2t

TO PERSONS ABOUT VISITING EUROPE.—FRENCH LESSONS on a new and improved principle, much facilitating the acquirement of the language, by Professor Elie Charlier, graduate of the Unniversity of Paris. Circulars containing references, &c., may be had at his residence, 53 Greenwich avenue, or at the office of *The Churchman*. my13-4t

TEACHER AND MATRON WANTED, for an Episcopal Orphan Asylum in Savannah, Georgia. For further information address, with references, "Savannah," care of Stanford & Swords, 637 Broadway, N. Y. my13-3t

WM. H. DEGROOT & SON'S New York **Oak Hall** Cash Tailoring and Clothing Warehouse, 84 and 86 Fulton street, extending through to 47 and 49 Gold street.
An extra large stock of the most fashionable Spring and Summer clothing of every description, selling at prices that defy all competition. Having enlarged our store, and manufactured double our former quantity of goods, we feel confident of suiting all customers, and "we wont be beat in selling cheap." The most skilful cutters are employed, and we have a separate apartment especially for those wishing their garments made to order, in which are constantly kept a large assortment of the latest styles of Cloths, Cassimeres, and Vestings.
my13-3m

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN MONUMENTS, **243** and **245** Bowery, corner of Third street, New York. my6-1y-5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. **379** Broadway, corner White street, New York.
G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

THOSE GENTLEMEN HAVING COUNTRY-SEATS AND gardens, who have not enough manure, will find an excellent substitute in the Poudrette of the Lodi Manufacturing Company, on lawns, grass, early or late garden vegetables, young trees or shrubs, evergreens, and particularly corn. It contains no seeds of weeds, is inodorous, very powerful, and from the small quantity used, is very cheap. A pamphlet, containing instructions and certificates from well-known Horticulturists and Agriculturists, will be given gratis to any one applying for the same. Price, delivered anywhere in the city, for 10 barrels and over, $1 50 per bbl. Address Lodi Manufacturing Company, 74 Courtlandt street, up stairs. my6-4t$

LEBANON SPRINGS.—COLUMBIA HALL.—This establishment will be opened on the 1st of May next. Clergymen's families and others wishing accommodations in the Hotel, or detached Cottages, can be accommodated on favourable terms. A German Band, and every other thing necessary to make it an agreeable Summer residence, will be provided by its Proprietor,
ap8-3m$ HENRY HULL.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.
Orders punctually filled. Programme, by which every gentleman can measure himself.
G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.
☞ Remember, the size must be carefully and accurately taken, as necessary allowances are made by the cutters of the establishment.
1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.
This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.
G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.
R. E. PETERSON, } 144 Bowery, N. Y.
W. T. PETERSON. }
mar18-1y

LITERATURE.

The Catacombs of Rome as illustrating the Church of the first three centuries. By the Rt. Rev. Wm. Ingraham-Kip. Redfield.

A popular account of an important portion of Christian Archæology, in which Dr. Kip has, in his usual accomplished manner, given the results of the learning and investigations embraced in many costly foreign volumes. It is a little singular that the subject has not been heretofore brought distinctly before the American public; surely from no lack of interest in the topic or deficiency of value, of sound historical information in the things themselves, and the deductions from them. There are many circumstances which, now that learned men have reduced a difficult branch of study after many investigations to a state of simplicity—so that the most cursory reader may comprehend its details—render the study attractive. The Catacombs of Rome tell the story, in their excavations and inscriptions, of the persecutions and martyrdoms of the first three centuries of the Church. The early Christians lived there, when they were hunted from the surface of the earth; they worshipped there in chapels and altar-places yet to be seen; and they were buried there in niches and recesses cut out of the rock, and monumental devices and inscriptions were set above their tombs, which still remain, to constitute the record of their sufferings and their faith. These memorials are calculated to affect the mind powerfully, by their completeness and isolation. It is a perfect representation of a state of life, set apart from the rest of the world, which we know only in one relation. They were Christians, they suffered and they died in faith. There is something very impressive in this absence of all other knowledge. The mind, vexed with the discordant pages and complicated affairs of history, seeks repose in such scenes. They are set apart in our memory with distinctness, like the single view opened to the modern world, of Pompeii, or the transient historic glimpse of ancient Peru, at one moment of its civilization, which Pizarro unveiled and straightway destroyed. These episodes in history impress us more than the flowing events. How fascinating have always been descriptions of the Albigenses, and much of the pleasure which we take in the recital comes from the singleness of view. In this way, the historic muse is always fortunate when she can secure a monograph.

Then the memorials of the Catacombs are calculated to make a most exciting appeal to the imagination. Our curiosity is excited, our ingenuity is called forth in detecting the hidden meaning of symbols and inscriptions, which, when understood, carry the soul into the loftiest regions of meditation. If the fancy of the quaint old physician, Sir Thomas Browne, could be so inflamed, as in his *Hydriotaphia*, by the sight of a few bones found in an urn in Norfolkshire, surely a Christian may be inspired at the contemplation of the noble monuments of the army of martyrs in the pagan persecutions of the early Christian Church.

What these memorials are, how they were discovered, where they are preserved, their inscriptions, their carvings, are all set forth distinctly in this moderate-sized but well-filled volume; in description, through the author's clear and fervent style,—to the eye, by the carefully-selected wood cuts, more than one hundred in number.

The book opens with a picturesque account of the church of St. Sebastian, outside of the walls of Rome, on the Campagna, where there is a descent to the Catacombs, the usual opening visited by tourists. A passage of Dr. Kip's description of what he saw, introduces us to the general plan of all these excavations, which extend over a distance of fifteen to twenty miles:

> We entered the church, whose interior seemed as silent and deserted as the exterior. Wandering about from chapel to chapel, no one was to be seen but the mendicant who, awakened from his sleep in the sunshine, followed us in, whining forth his petition for alms in the name of every saint in the calendar. At last, an old monk appeared from the adjoining monastery, and having made known our wish to visit the Catacombs, he furnished each of the party with a light, and led the way down the stone steps into the passages below. How many thousands, for centuries past, have trodden these well-worn steps: the careless and the irreverent, as well as those who went to this cradle of our faith as to a holy shrine! Age after age the sandalled monk has glided over them, and through mediæval times they have rung with the tread of the mailed knight. At the bottom of the stairs, we entered a winding passage which was the commencement of the Catacombs. Here they branch off in all directions, and the contrast to the dark caves is far greater from leaving the balmy Italian atmosphere above. The air is not "the dew of the dungeon's damp," but something far more oppressive. It is hot, dry, and stifling, smelling of earth and dust. The intricate passages cross and recross, often not more than three feet wide, and so low that we were obliged to stoop. The difficulty of following them is greater from the fact, that they are generally constructed in three stories, so that you constantly meet with steps which ascend or descend. At times, however, they expand into apartments arched overhead, and large enough to contain a small company. On each side are cavities in which were placed the bodies of the dead, and small apertures where lamps were found. But few sarcophagi were discovered here, and these probably date from the fourth century, when persecution had ceased, and more of the higher classes had begun to hand in their adherence to the faith. Before this, no pomp or ceremony attended the burial of the Christians, when their friends hastily laid them in these dark vaults. They sought not the sculptured marble to enclose their remains, but were contented with the rude emblems which were carved above, merely to show that for the body resting there they expected a share in the glory of the Resurrection. Very many of the graves are those of children, and sometimes a whole family are interred together. The cavities are cut into the soft stone, just large enough for the body, with a semi-circular excavation for the head, and the opening was closed with a thin slab of marble.

The excavations were originally made as quarries for building material, and for sand for cement. The workmen belonged, of course, to the lower orders of the population, among whom were the first conquests of the new faith. Their knowledge of the localities, their skill in carving, naturally drew them to these hiding-places when their religion was denounced, and caused them to preserve a record of their belief in the living rock. Their rude calling is sculptured on many a tomb of these vast repositories. As the Church gained in numbers, Christians of various denominations met there to celebrate their rites in secret, and secure the lasting repose of an untroubled grave. "That the catacombs were throughout," says Dr. Kip, "well known to the early Christians, is evident; for all parts bear trace of their occupancy. We meet on every side with tombs and chapels, paintings and inscriptions, and for three hundred years the entire Christian population of Rome found sepulture in these recesses." The satisfactory historical testimony of St. Chrysostom and the Latin poet Prudentius, bears witness of this use of these hiding-places. As time wore on, they were regarded with reverence as a *terra sancta* for visits and pilgrimages. Popes, Emperors, and Kings were buried there in the soil of sanctity. At a later period, amidst the feudal contests of the middle ages, the vaults and caverns were the scene of conspiracy and conflict.

> During that long contest between the powerful families of Colonna and Orsini, the combats between their vassals and retainers took place, not only on the Esquiline mount, but also in the caverns beneath. The awfulness of the spot, the dread presence of the departed, and the emblems of religion, imposed no restraints upon the furious combatants, but often these dark passages rang with the rival war-cries—"The Colonna! the Colonna!" and "Beware the bear's hug!" So too was it when Sciarra Colonna seized Pope Boniface and made him prisoner in his own palace. He had called down from the mountains of the Abruzzi, and his other fiefs and castles in the Apeninnes, bands of fierce retainers, who arrived in small parties, and to prevent suspicion concealed themselves in these caverns until their leader could summon them forth at the moment for action.

The sacred ground was neglected till the antiquary came, in the sixteenth century, to open a new source of interest, in the pursuit of historical evidence, which has never since been lost sight of, and which is not yet exhausted.

The inscriptions mostly removed from the subterranean grottoes, are now arranged for the inspection of travellers in a gallery of the Vatican. There are more than three thousand of them, and on the opposite side of the hall is a similar array of the monumental memorials of pagan Rome.

> It is interesting to mark the difference between the two sides of the gallery. We are at once transported back through eighteen centuries, and see before us the wide social gulf which separated the ahherents of the two religions, when Christianity first went forth to challenge to itself the sway of the earth. On the pagan side we have the pride and pomp of life, when under the old religion the civil and ecclesiastical states were so closely entwined together. There are the lofty titles of Roman citizenship—the traces of complicated political orders, and the funeral lamentations over Rome's mightiest and best—all neatly graven on the marble, and often in hexameters which will bear the scrutiny of the scholar. We see everywhere the evidences of a dominant faith, secure in its position before the world, proud in its authority and resources.
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> We turn to the Christian side of the corridor, and how marked the contrast! There are the simple records of the poor, in accordance with no classical rules, appealing to the feelings rather than to the taste, to the heart and not to the head. An incoherent sentence, or a straggling, misspelt scrawl, betray haste and ignorance in their very execution. The Latinity of these epitaphs would shock a cultivated reader, the orthography is generally faulty, the letters irregular, and the sense not always obvious. The first glance is enough to show, that, as St. Paul expresses it, "not many mighty, not many noble," were numbered among those, who, in the first age of our faith, were here laid to their rest.

"Domitius in peace", "Valeria sleeps in peace", "In Christ, the first and the last"; such are the simple records, bearing all things, hoping all things, and accusing none, in contrast to such Epicurean records as "While I lived, I lived well. My play is now ended, soon yours will be." The suggestion of the play reminds us of an inscription which somehow found its way into Westminster Abbey, before the authorities rejected the monument of Byron. It would be difficult to find more practical heathenism in any of these sentences in the Vatican: we allude to the legend facing the choir, where service is daily celebrated, which bears its testimony in the couplet attached to the bust of John Gay—

Life is a jest and all things show it,
I thought so once and now I know it.

It is noticeable that the Christian funeral records of the Catacombs are of a cheerful character; they declare nothing beyond the grave but life, and do not clog the anticipation with the painful memories of earth. "To look at the Catacombs alone, it might be supposed that persecution had there no victims, since Christianity has made no allusion to suffering." The sanctity of the grave they held in high regard. One of the tombs has this denunciation,

If any one shall violate this sepulchre
Let him perish miserably, and remain unburied;
Let him lie down, and not rise again;
Let his portion be with Judas.

which will recall to the reader the lines which defend the grave of Shakespeare.

Good friend for Jesus' sake forbear
To dig the dust enclosed here;
Blest be he that spares these stones
And curst be he that moves my bones.

If we were not rebuked by the precept touching the misapplication of pearls, we should, in this connection, recommend this sacred volume to "the sapient troubletombs" engaged in the attempted desecration of Trinity ground.

The description of the symbols employed in the Catacombs is one of the most interesting portions, amply illustrated as it is, of Dr. Kip's book. It discloses a system of picture-writing lately adopted to some extent in our churches of the present day and which might be profitably extended in the decoration of our tombs—which have been for a long period barren in expression and poor in artistical conception. The simple devices of the early faith would be again appropriate, from their intelligibility and the little expense with which they might be executed. The cross and palm branch, the monogram X and P united, the fish, the dove, the anchor, are of this character. Another series is frequent in the Catacombs; the Good Shepherd, the Lamb bearing the Cross, the adoration of the Magi, the entry into Jerusalem, the Miracles; and another, yet more numerous, from the Old Testament, of Noah, the events in the life of Moses, the children in the furnace, Jonah as a type of the Resurrection.

An important use of this study is the comparison it forces upon the attention between Papal Rome as it now exists and the Christian rites and faith of the first three centuries. The office of Bishop is indicated in one inscription; another records a presbyter; a third, a deacon. Minor ranks and stations are set forth, as the reader, an honourable position sought by noblemen and not denied to the young. Exorcists are mentioned, and there is an order of fossors answering to the modern sexton. Then there is a representation of the rite of the Agape or love feast, a usage which was abandoned in the fifth century. These symbols may be found in the Catacombs: there are others which are not there. The cross as the crucifix is not to be seen; no allusion is made to the Virgin Mary in the inscriptions; no purgatory is indicated, nor any prayers for the dead invoked; but pure Christian piety, looking through an uncoloured medium, directs the thoughts to God and heaven. "Niceforus, a sweet soul, in the place of refreshment," "Arethusa in God," "You have already begun to be among the innocent ones," "Borne away by angels on the seventh ides of January":—these are the fervent, undoubting epitaphs.

In conclusion Dr. Kip enforces the lesson of early faith and practice, in a poetical use of the ancient legend of the Sleepers of Ephesus; whom he pictures to arise in the tenants of the Catacombs and revisit Rome after a sleep of fifteen hundred years. We close his book with pleasure, led rapidly onward by the intrinsic life of the topic and by the flowing style of the author, one peculiarity of which is the strength which it constantly gains from the use of scriptural language, texts, proverbs and words, inwrought with the fibre of the discourse.

A Month in England, by Henry T. Tuckerman. Third edition. Redfield.

Though late in the day for a lengthened notice of this publication of the last season, we may take the opportunity of chronicling its success in a new edition. It is a book which will wear well, since it is not confined to the transient local observations of a few weeks on hackneyed ground, as its title might seem to imply. On the contrary, the thought and speculation in its pages are the maturity of liberal education and habits of subtle reflection. England is no new country to the cultivated American when he first lands upon its shores. He has known it, probably by family tradition, by nursery tale, from childhood; its very bow-bells still ring in his nursery, where its streets cries still linger; some of the earliest intellectual pleasures of his boyhood are from its London books and associations and as he advances to manhood, his career is all English progress till he assimilates the mighty Shakespeare. When Mr. Tuckerman lands at Liverpool, he has only to collate or compare ideas, formed long before, with the living realities, and he turns over the actual volume with surprise at the completeness and fidelity of his anticipations. The literature of England, its art, its landscape, that generalization of all its qualities and parts which we call character had all been quietly and truly absorbed before; the journey was simply the warrant to bring them before the public in a book. With all this, there are many happy traits which observation alone could furnish; certain influences of the landscape; impressions, as it were, of the natural history of men of genius from an inspection of their haunts and localities; a knowledge of pictures for which America has offered no opportunities; with that indefinable sense of things which travel adds to the most vivid preconceived ideas. These are all in this volume in a greater or less degree, as Mr. Tuckerman treats of London authors, of Galleries of Paintings, of the Working Classes, of Literary Pilgrimages, of the Castle and the Town. The style is animated and varied, giving us every where a succession of thoughtful images and descriptions. As a specimen of its finished pictures we take a sketch of the drawing room of

THE POET ROGERS.

> The aquatic birds in St. James' Park, with their variegated plumage, may well detain loiterers of maturer years, than the chuckling infants who feed them with crumbs, oblivious of the policeman's eye, and the nurse's expostulations; to see an American wild duck swim to the edge of the lake, and open its glossy bill with the familiar airs of a pet canary, is doubtless a most agreeable surprise; nor can an artistic eye fail to note the diverse and picturesque forms of the many noble trees, that even when leafless, yield a rural charm to this glorious promenade (the elms are praised by Evelyn); but these woodland amenities, if they cause one often to linger on his way to the Duke of Sunderland's and Buckingham palace; and if the thought, that it was here, while taking his usual daily walk, that Charles received the first intimation of the Popish plot, lure him into an historical reverie, neither will long withdraw the attention of the literary enthusiast from the bit of green sward before the window of Rogers, which, every spring morning, until the venerable poet's health sent him into suburban exile, was covered with sparrows expectant of their banquet from his aged yet kindly hand. The view of the park from this drawing-room bow-window instantly disenchants the sight of all town associations. The room where this vista of nature in her genuine English aspect opens, is the same so memorable for the breakfasts, for many years, enjoyed by the hospitable bard and his fortunate guests. An air of sadness pervaded the apartment in the absence of him, whose taste and urbanity were yet apparent in every object around. The wintry sun threw a gleam mellow as the light of the fond reminiscence he so gracefully sung, upon the Turkey carpet, and veined mahogany. It fell, as if in pensive greeting, on the famous Titian, lit up the cool tints of Watteau, and made the bust found in the sea near Pozzuoli wear a creamy hue. When the old housekeeper left the room, and I glanced from the priceless canvass or classic urn, to the twinkling turf, all warmed by the casual sunshine, the sensation of comfort never so completely realized as in a genuine London breakfast-room, was touched to finer issues by the atmosphere of beauty and the memory of genius. The groups of poets, artists, and wits, whose commune had filled this room with the electric glow of intellectual life, with gems of art, glimpses of nature, and the charm of intelligent hospitality, to evoke all that was most gifted and cordial, re-assembled once more. I could not but appreciate the suggestive character of every ornament. There was a Murillo to inspire the Spanish traveller with half-forgotten anecdotes, a fine Reynolds to whisper of the literary dinners where Garrick and Burke discussed the theatre and the senate; Milton's agreement for the sale of "Paradise Lost," emphatic symbol of the uncertainty of fame, a sketch of Stonehedge by Turner, provocative of endless discussion to artist and antiquary; bronzes, medals, and choice volumes, whose very names would inspire an affluent talker in this most charming imaginable nook, for a morning colloquy and a social breakfast. I noticed in a glass vase over the fireplace, numerous sprigs of orange blossoms in every grade of decay, some crumbling to dust, and others but partially faded. These, it appeared, were all plucked from bridal wreaths, the gift of their fair wearers, on the wedding-day, to the good old poet-friend; and he, in his bacheloric fantasy, thus preserved the withered trophies. They spoke at once of sentiment and of solitude.

Lectures on Practical Subjects, delivered at St. Margaret's, Lothbury, by the Rev. Henry Melvill, is the title of an octavo series of sermons lately published by Messrs. Stanford & Swords. No date is given to the production, or account of any peculiarity in the circumstances under which the lectures may have been delivered; but we presume them to be of recent date. We think we detect something of an abatement of that ardour of fancy and novel ingenuity of interpretation which characterized some of the author's early efforts. The language is less strongly marked. But there is an unextinguished warmth and the current of expression if it has not grown deeper, seems inexhaustible in its sweep and fountains. Mr. Melvill has doubtless many a good sermon in him yet. Indeed sermon-writing would seem to be one of those things of which there is no end. We have met somewhere with the anecdote of Jonathan Edwards finding himself temporarily miserable that he had no longer a text left to preach from. We cannot conceive of the untired and untiring lecturer Melvill, suffering under any such uneasiness. Series after series leaves him still the same. From the London custom of reporting sermons and publishing them widely in the "Penny Pulpit," and other popular forms, and from the numerous volumes which he has himself given to the public, he has probably very seldom an opportunity of delivering an old one.

In the present collection, there is no particular order of selection, nor is the term practical more applicable to the subjects than it would be to any properly-prepared discourses upon any portions of the Bible. "The Return of the Dispossessed Spirit," "Honey from the Rock," "A Man a hiding place," "The Hundred fold Recompense,"—are titles of several of them.

The style of these discourses is rather for the pulpit than the closet. Its sentences, commencing with "and" and "but" and "for", are the links of continuous inference and argument, and belong to oratory. The reader has more time to stop, to pause, and reflect, and does not care to be swept along so rapidly with the flood of declamation. A paragraph or two will mark this style if read aloud, better than any lengthened description of it. In the sermon entitled "The Great Multitude," on the text of Revelations, the orator exclaims: "The soul should be stirred within us, as we think of patriarchs, and prophets and priests and kings—of apostles, confessors, and martyrs; of the illustrious, not by earthly achievements, which too often dazzle by a false glare, and are dimmed with the tears of the wronged and afflicted; but the illustrious in the fight of faith, the patience of hope, the labour of love,—and not only of the illustrious whose names go down in Christian biography, the precious legacy of age to age, watchwords to the Church when she would rouse her fainting children, and keep them to their posts; but of that unknown that unremembered multitude, the good, the godly, of successive generations, who, in the quiet privacies of ordinary life, have served their God, and their Redeemer, whose names have perished from every book but that in which to be enrolled is to have the citizenship of earth, sea, air, the past, the present, the future—for "He", saith Christ, "that overcometh, shall inherit all things,"—oh, I say, the soul should be stirred within us, as we think of such an assembly, and hear ourselves invited to join it, and are told that we may have the friendship of each and every one in the interminable gathering."

An argument for the industry of heaven, taken from the illustration of the feast, is novel, and shows us how much yet remains to be extracted from these old analogies: "Take even that figure which is so common in Scripture, that of reclining at a banquet, as emblematic of heaven, and the figure does not portray idleness, though it largely does repose. Even guests at a feast are not necessarily idle, nor necessarily intent on mere luxurious indulgence. Amid all the pomp and bravery of the gorgeous entertainment, there may be the lofty discussion, and the keen play of intellectual power, and the collision of mind with mind, producing new and rich sparks of thought, and the circulation of profound discoveries in science, or of important occurrences in the world—so that a man may depart from the festival as from a field of mental encounter and improvement, on which he has taken many a forward step in power and in knowledge."

GLEANINGS FROM FOREIGN EXCHANGES.

Letter of Oliver Cromwell.—At a sale of autographs held on Wednesday at Messrs. Puttick & Simpson's, of Piccadilly, there occurred a most interesting letter of Oliver Cromwell, addressed in his own hand. "For my esteemed friend Mr. Cotton, pastor to the church att Boston in New England, theise," October 2, 1651. This interesting letter was written shortly after the battle of Worcester. He alludes to the difficulties he has experienced in treating with some of the Scotch party, "whoe were (I verily thinke) Godly, but thorough weakness, and the subtilty of Sathan inuolued in interests against the Lord and his people. With what tendernesse we have proceeded with such, and that in synceritye, our papers (which I suppose you haue seen) will in part manifest and I giue you some comfortable assurance off. The Lord hath maruelously appeared euen against them, and now againe, when all the power was deuolued into the Scottish Kinge and the malignant partie, they inuadeinge England, the Lord rayned vpon them such snares as the enclosd will shew, only the narrative is short in this, that of their whole armie when the narretive was framed not fiue of theire whole armie were returned. . . . What is the Lord a doeing? What prophesies are now fulfilinge? Whoe is a God like ours?" The letter concludes with many expressions of Christian sympathy. Mr. Carlyle does not appear to have seen the orginal letter, but has used the copy among the Arundell MSS. After a vigorous competition, the lot above described sold for £36 to Mr. H. Stevens, the American agent. In the same sale was also a curious document thus described in the catalogue:—"Publication of the Peace between England and the United Netherlands," a printed broadside, one page folio, August 14 (24), 1667, signed on behalf of the States-General by the Duke of Ripperda, H. Beverninck, Huybert, Rongestall, Van Arckenborch; and on behalf of the King of Great Britain by Denzil, Lord Holles and Sir H. Coventry, with the seals of all the parties; an important original State document. The peace thus ingloriously concluded, after so lavish an expenditure on the war may be regarded as the commencement of Charles's difficulties. This lot sold for £3 7s. The bulk of the sale consisted of autographs not uncommon in such kinds of sales, and appeared to command good prices.

A Full-Length Protrait of the Czar.—The lively French writer, De Custine, whose book on Russia has reappeared in a cheap and popular form, paints the Emperor Nicholas, if not quite so black as some limners have made the portrait, still in sombre and far from pleasing colours. Here is the description given by the vivacious and veridical Marquis:

"The predominant expression of his countenance is that of a restless severity, which strikes a beholder at the first glance, and in spite of the regularity of his features, conveys by no means a pleasant impression. Physiognomists pretend, with much reason, that the hardness of the heart injures the beauty of the countenance. Nevertheless, this expression in the Emperor Nicholas appears to be the result of experience rather than the work of nature. By what long and cruel sufferings must not a man have been tortured, when his countenance excites fear, notwithstanding the voluntary confidence that noble features inspire! He is above the usual height by half a head, his figure is noble, although a little stiff; he has practised from his youth the Russian custom of girding the body above the loins to such a degree as to push up the stomach into the chest, which produces an unnatural swelling or extension about the ribs that is as injurious to health as it is ungraceful in appearance. He has a Grecian profile, the forehead high, but receding; the nose straight, and perfectly formed; the mouth very finely cut; the face, which in shape is rather a long oval, is noble; the whole air military, and rather German than Sclavonic. His carriage and his attitudes are naturally imposing. He expects always to be gazed at, and never for a moment forgets that he is so. It may even be said that he likes this homage of the eyes."

The Dakoits.—Dr. Hooker, in his *Himalayan Journal* gives a graphic account of the wild marauders who have proved so troublesome to quiet folk, in different parts of our Indian possessions:

"The Dakoit (*dakhee*, a robber) belongs to a class who rob in gangs, but their never commit murder—arson and housebreaking also forming part of their profession. These are all high class Rajpoots, orginally from Guzerat; who, on being conquered, vowed vengeance on mankind. They speak both Hindostanee and the otherwise extinct Guzerat language; that is guttural in the extreme, and very singular in sound. They are a very remarkable people, found throughout India, and called by various names; their women dress peculiarly, and are utterly devoid of modesty. The man I examined was a short, square, but far from powerful Nepaulese, with high arched eyebrows, and no organs of observation. These people are great cowards."

A Country of Pests.—Dr. Hooker, in the course of his *Himalayan Journals*, just published, gives the following sketch of a pleasant excursion on the Nepaulese Himalaya: "Leeches swarmed in incredible profusion in the streams and damp grass, and among the bushes; they got into my hair, hung on my eyelids, and crawled up my legs and down by my back. I repeatedly took upwards of a hundred from my legs where the small ones used to collect in clusters on the instep; the sores which they produced were not healed for five months afterwards, and I retain the scars to the present day.

Another pest is a small midge, or sand-fly which causes intolerable itching and subsequent irritation, and is in this respect the most insufferable torment in Sikkim; the minutest rent in one's clothes is detected by the acute senses of this insatiable blood-sucker, which is itself so small as to be barely visible without a microscope. We daily arrived at our campaigning ground streaming with blood, and mottled with the bites of peepsas, gnats, midges, and musquitos, besides being infested with ticks."

The Women of Wallachia.—Their regular features, and glowing dark eyes, betray their Roman origin, even if the evidence were unsupported by the harmonious flow of their language. Their petticoats, not very long even when attired *en grande tenue*, are, when in their every day dress, as short as the most enthusiastic admirer of fine limbs could desire, in many instances not reaching below the knee, the remainder of the leg being cased in long woollen stockings, which, not being remarkably-well gartered, hardly ever fail to fall down about the ankle and to reveal it in a state of unadorned nature, bronzed or reddened by sun and wind. Like all the women of the east and south, however, their beauty, like the roses, blooms early and dies quickly. They are marriageable at 15—withered and wrinkled at 30.

MISCELLANEOUS CLIPPINGS.

Scene in an Indiana Court.—The Richmond *Palladium*, of last week, gives the following account of a very singular scene which occured on the opening of the court in New-Castle, Henry county, Ind.: "At New-Castle we found quite an excitement existing in regard to the President Judge of this Circuit, the Hon. Judge Anthony. The court met on Monday morning, but before proceeding to business, a member of the Henry county bar presented a petition, signed by every member of the bar in that court, asking, in most respectful terms, his Honour to resign his seat upon the bench. The gentleman who presented the petition stated, however, that in case he would not resign the petitioners had agreed among themselves that they would not do any business in the court so long as he presided. Another gentleman addressed the court, reasserting the determination they had agreed to, and urged in very plain terms the necessity of a resignation. Another followed, expressing the high personal respect he entertained for the Judge as a gentleman and a *tavern-keeper*, but justice required him to say that he regarded the present incumbent of the bench as utterly unqualified for the place he occupied, and hoped he would resign. He was followed by another, and he by another, and by another, until every member had expressed his opinion as to his incapacity, &c. With a nonchalance peculiar to his Honour, he told the gentleman of the bar that he would think of the matter, and in the meantime would proceed to business. He called the cases upon the docket, and every case which had not been compromised was *continued* until the next term of the court. Court was adjourned for dinner, and in the afternoon a petition signed by the jury was presented to the Judge, asking him to resign. His Honour asked time to consider, when the lawyers proposed to him that, if he would agree in writing never to come to that county again for the purpose of holding court, and would send some one in his place, they would be content to drop the matter, so far as they were concerned. The judge again took the matter under *advisement*, and, we are told, finally promised never to come to that county again for the purpose of holding court until he should be sent for, and would either send some other judge to hold the court or permit the judge of the Court of Common Pleas to hold court in his stead. So ended the matter for the present.

Well Done, Brownson.—Romanism seems to make men discontented and unpatriotic. At least, so one might infer from its effect upon Mr. Brownson, who, in the April number of his *Quarterly Review*, says:

"We are a mixed Protestant, Infidel, and Catholic people. The non-Catholic element, however, predominates; and owing to our vast extent of cheap and fertile lands, we are free from many of the material evils of older countries. But *in real well-being, in the refinements of life, in the culture of the soul, in the higher civilization, or in true national or individual virtue and happiness*, WE ARE FAR BELOW THE LOWEST CATHOLIC STATE. We can boast only of our industry. Our literature is not worth naming; our newspapers, for the most part, are a public nuisance; our common schools amount to little, and *cannot be named with those of Austria;* we have not a respectable library or university in the country; and the liberty we boast is *merely the liberty of the mob*, to govern us as it pleases. There is, perhaps, no people on earth that has less of moral and mental independence, or less individual freedom and manliness. We are slaves of committees, associations, caucuses, and a public opinion formed by ignorant and fanatical and lying lecturers, preachers, newspapers, and demagogues. A man can be a free man here, and speak and act as a true man conscious of his individuality, only at the expense of becoming a Parian—an outcast."

If, in the qualities named, Americans are far below the people of the lowest Catholic state, it is queer that no one but Mr. Brownson has found it out. The gentleman—for his own sake, and not for that of Protestantism—had better recant again. He seemed to be a happier man when he was a Protestant, and certainly then thought better of his country, or professed to do so.—*New York Commercial Advertiser.*

We are never so proud and so humble, as when we are praised.

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The most skillful and accomplished workmen, as well as the personal superintendance of the members of the firm, may always be relied upon, to insure entire satisfaction to the customers.
All the various styles of Philadelphia and other American Paper Hangings, are kept constantly on hand.
O'SULLIVAN & FAYE, Importers and Dealers in Paper Hangings, 436 Pearl street, near Chatham. †m11-3m

ELEGANT PARLOR PAPERS & DECORATIONS.—SUTPHEN & BREED, **Importers, Manufacturers,** and Wholesale Dealers in Paper Hangings, have removed from their old stand in Pine street, to the new and spacious building, **404 Broadway,** and are now opening to the public their large and comprehensive Spring stock. **In the Retail Department,** will be found the rich and tasteful decorations of Zuber, Delecourt, Lamperlier, Deguette, Mader, Gillon, and other Paris makers.
Churches, public buildings, offices, &c., papered in imitation of Frescoes, Marbles, and the choicest Woods. The decoraters in their employ are men of most artistic merit, and all work done by their house will be of the first order. † m25-3m

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 Broadway.
Removal!
THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
ap8-tf † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also,
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, of different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

LOW RENTS AND SMALL PROFITS.—The subscribers beg to inform their friends and the public that they are at their old stand, 454 Pearl street, near Chatham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m18-3m* BAILEY & BROTHERS.

CRYSTAL PALACE MILLINERY.—STRAW HAT AND BONNET MANUFACTORY AND SHOW ROOMS, No. **401** Hudson street, opposite the Greenwich Bank, New York.—L. BINNS respectfully announces to his patrons and the ladies generally, that he will daily display for inspection and sale, a splendid and extensive assortment of SPRING MILLINERY AND STRAW GOODS, consisting of Silk, Crape, Lawn, Fancy Braid, Straw, Leghorn, Dunstable, and Paris Bonnets; Blond lace, Braid, Gimps, French Artificial Flowers, Ribbons, Bloomers, Flats, Gentlemen's and Boys' Panama and other Hats, &c., &c. The largest stock of Millinery and Straw Goods at retail, to be found at any one establishment in the city (without exception), and at the lowest prices.
2000 Leghorn Flats and Bonnets, just received.
N. B.—A large variety of Mourning Bonnets constantly on hand. Country Milliners supplied with Pattern Bonnets of every style. All kinds of Straw Bonnets and Hats cleaned and pressed equal to new.
The Eighth avenue Cars and Kipp and Brown's Stages pass the door every minute.
☞ Remember—L. BINNS, No. 401 Hudson street, one door below Clarkson street, New York. ap29-3m

NEW SPRING AND SUMMER GOODS.—S. & M. E. TOWLE & CO., of **Columbian Hall, 281 Grand street, New York,** have opened their importation of Spring and Summer goods, for the inspection of their patrons, viz.: a large and well-assorted stock of seasonable dry goods, selected with great care, by their agents in Europe, from the most celebrated manufacturers, which, for variety and elegance, cannot be surpassed.
Rich Plaid and Striped Silks of the newest styles, containing select designs in India and Foulard Silks at low prices.
Brocade and Solid Colored Silks of the choicest coloring and patterns. The solid colors were ordered expressly for our trade, and are select tints.
Plain Black Gros de Rhine, Figured and Brocade Black Silks in the newest patterns, of the best manufacture, and warranted equal to any imported.
Mourning Goods.—Bombasins, Canton cloths, Mous. de laines Alpacas, together with a complete assortment of mourning apparel.
Dress Goods.—**Bareges, Satin Plaid,** Printed and Plain colors, in tans, modes, ashes of rose, and high colors; Plaid Poplins, Ginghams, Printed Challies and Mous. de laines. Paris printed Jaconets and Lawns of every description.
Shawls and Mantillas.—**Paris Mantillas** and Talmas. Entirely new patterns in all desirable colors.
Plain and Embroidered Canton Crape Shawls; Broche, long and square; plain and printed Thibet and Cashmere Shawls, in every variety.
House Furnishing Goods.—Linen Damasks, Table cloths, napkins, doylies, and towelling, linen sheeting all widths, pillow and shirting linen, muslin sheeting and shirting, bed tick, etc.
French Toilet and Marseilles Quilts.
Lace Curtains and Window drapery of every description, of Swiss manufacture; also a large assortment of French and British lace goods and embroideries.
☞ Messrs. S. & M. E. T. & Co. would announce to their patrons and strangers visiting the city, that the recent enlargement and improvement of COLUMBIAN HALL (so necessary to their business) obviates all inconvenience from want of room, and by adhering to the one price system strictly, together with the facilities of importing all the goods in their trade, they are enabled to sell at much less rates than usual retail prices. S. & M. E. TOWLE & CO.,
ap8-3m 281 Grand street, N. Y.

NEW CARPETING. Spring Importation, 1854.—W. & T. LEWIS, No. **452** Pearl street, opposite William street, have received direct from England, 20 bales of John Crossley & Son's Carpeting, consisting of MOSAIC MEDALLIONS, in one entire piece; VELVET MEDALLIONS, with borders and filling to match; VELVET and TAPESTRY CARPETING, newest designs, and brilliancy of color cannot be surpassed in the city.
Also, a full and complete assortment of three ply superfine and fine Ingrain Carpeting, from the most celebrated AMERICAN and ENGLISH makers. OIL CLOTHS, from one to nine yards wide, from Hare & Co., and other English and American makers, in Fresco, Marble, Oaks, Italian, and Chintz, well seasoned; made expressly to our order. Also, Stairs' Carpeting, Rugs, Druggets, Stair Rods, Piano and Table covers, and all other goods usually found in first class carpet stores.
N. B.—A large stock of COCO MATTING and MATS, ENGLISH SHEEP SKINS and ADELAIDES, to which we call the attention of Southern and Western Merchants. The above goods are imported direct by W. & T. Lewis, and are offered for CASH ONLY, full 20 per cent. below Broadway prices. ap8-3m

LONG ISLAND DYE WORKS. Office No. **25** John street New York.
The proprietor of this old-established Dye-house, well known for the superiority and style of his workmanship in Refinishing and Coloring with brilliancy, silk, worsted, velvets, cachemeres, crape shawls, &c., &c., and also in cleaning in unsurpassable style all kinds of wearing apparel, respectfully solicits the continuance of your kind patronage. [ap8-3m] L. DUHAIN, 25 John street.

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.
All orders will be punctually attended to. m18 6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

SCHOOLS.

MRS. PENTREATH and the **Misses LUKE** beg to thank the inhabitants of Brooklyn for their kind patronage for the last three years, and to inform them that they intend opening a Young Ladies' Select Boarding and Day School on the second Monday in May, 1854, at Peekskill on the banks of the Hudson, which situation has been selected for its salubrity and local advantages.

Terms for Boarding and Tuition, **$150** per annum.

REFERENCES.—The Rev. Dr. VINTON, Grace church Brooklyn Heights. The Rev. Mr. GORDAN, St. Peter's chapel, Peekskill.

Dated April 21, 1854. ap29–3t$

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Rouch, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

BURLINGTON COLLEGE.—The Sixteenth term of this Institution will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D. D., the President, or to the Rev. JOHN L. WATSON, D.D., Rector, Burlington, New Jersey. mar25–2m

ST. MARY'S HALL, Burlington, N. J.—The Thirty-fifth term of this Institution for Young Ladies will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., Rector, or to the Rev. REUBEN J. GERMAIN, Principal. mar25–2m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The summer term of this institution will commence on Monday, the first day of May next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms &c., apply at No. 705 Broadway, or to the principal at Scarsdale. mar11–3m$

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4–3m

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (99 President street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED, Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "

The Hon. Pierre Soule, U S. Minister at Madrid; the Hon. Wm. Frerrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each **$10**; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each **$10**; Instructions in Singing **$5**; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each **$10**; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition **$250**.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 99 President street, Brooklyn. feb18–6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St. Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board **$4** per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching. Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, Dress TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)

FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

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GEORGE W. SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

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WILLIAM F LEGGETT, Secretary. ap22–6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

apl-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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EDMUND HURRY, Surveyor. [apl-1y] A. B. McDONALD, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

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WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 53 Fulton street, corner of Cliff.

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Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02
DISBURSEMENTS.		
Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13
ASSETS.		
Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.

N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 85	238,255 00	336,022 40
Balance			$1,895,114 12
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,
John R. Suydam,
Henry Beadel,
Robert Schell,
Henry S. Leverich,
Joseph Foulke,
F. A. Palmer,
George W. Riggs,
Joseph Britton,
F. W. Edmonds,
S. Cambreleng,
John L. Buckley,
George Clark,
Benjamin Babcock,
R. W. Howes,
Samuel H. Foster,
Nathan Starr,
W. N. McIntire,
N. H. Wolfe,
John Slosson,
James S. Sandford,
Curtis Judson,
John W. Mersereau,
Jacob Aims,
Eugene Dutilh,
John Gray,
Lemuel Bangs,
John S. Harris,
J. W. Kellogg,
Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., } Medical Examiners.
m25-6m EDWARD FIELDS, M.D., }

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,
W. H. Goodwin,
Amos Howes,
D. W. Ingersoll,
T. W. Bayaud,
Francis H. Abbot,
Lewis Roberts,
Joel Seymour,
Charles J. Fox,
Edward H. Tracy,
Philip W. Engs,
Peter Balen,
William Depew,
J. H. Drake,
J. E. Southworth,
Danford Knowlton,
George A. Fellows,
William S. Corwin,
Chas. T. Goodwin,
George M. Lewis,
Arnold A. Lewis,
Gilbert Potter jr.
William M. Price,
Henry Adams,
N. E. James,
Charles Pitt,
Samuel R. Kelley,
Daniel Chauncey,
S. D. C. VanBokkelen,
Perry G. Gardiner,
Sylvester M. Beard,
John A. Davenport,
James D. Sparkman,
E. Darwin Litchfield,
Thomas H. Cheever,
A. Sidney Baxter,
Josiah M. Fiske,
B. H. Howell,
James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,
Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. Van Beuren,
George J. Byrd
William West,
Alph. Underhill,
Benj. W. Benson.
Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr.,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech,
R. A. Tooker,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4-1y] WILLIAM P. LYON, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29–6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap22–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19–6m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.

m11-3m BOUGHTON & KNAPP, 19 Courtlandt street.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.

T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.

HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.

Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.

HORACE WATER'S PIANOS, manufactured expressly for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD'S Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.

In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.

All Pianos sold are warranted to give entire satisfaction.

Second-hand Pianos from $75 to $150.

Melodeons.

This department comprises the latest styles and most improved makes in the country.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with TWO BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Oragn-practice, to the medium-sized Organ.

	Retail Prices.
No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
No. 3, Five Octave, Extra,	115
No. 4, 5¾ Octave, Piano style,	130
No. 5, Six Octave, Piano style,	150
No. 6, Five Octave, two Stops, single Keys,	150
No. 7, Five Octave, Goodman's Patent,	200

S. D. & H. W. SMITH'S well known and justly celebrated Melodeons.

	RETAIL PRICES.
Portable, 4½ Octave,	$60
Portable, 5 Octave,	75
Piano case, cone legs, 5 Octave,	100
Piano case, full round machine legs, 5 Octave,	115
Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
Piano style, 6 Octave,	140

☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament. ☜

Melodeons of others' make from $45 to $150.

BROWN'S CELEBRATED HARPS, from $250 to $1000.

MARTIN'S UNRIVALLED GUITARS, from $25 to $60.

FLUTENAS, from $5 to $25. FLUTES, from $2 to $40.

ACCORDEONS from $2 to $20. VIOLINS, from $3 to $25.

Music.

This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER'S new issues, will find it for their interests to call, or forward their orders.

Music sent by mail postage free. m18-3m

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Kossta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.

June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co., N. Y., shall have our immediate attention.

JONES & HITCHCOCK.

G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.

m4–1y *West Troy, Albany County, New-York.*

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24–1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 14–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogony, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

WANTS.

NEW YORK EMPLOYMENT OFFICE, 478 Broadway. Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [apl–3m] T. P. SAUNDERS, Proprietor.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

AGENCY OFFICE, No. 341 Broadway, (opposite the Tabernacle). Private Families, Hotels, and Boarding Houses requiring first-class help, such as Porters, Firemen, Coachmen, Barkeepers, Waiters, Bell-boys, Housekeepers, Chambermaids, Seamstresses, Nurses, Cooks, Laundresses, and Girls for general housework. Office Fees moderate. Respectable references given.

t422a THOMAS SPINK, Agent.

N. B. Employers can also get colored help, if required. fe4–3m

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

GAS FITTING AND PLUMBING.—JOHN JOHNSON & BROTHER respectfully call the attention of those requiring Gas Fitting or Plumbing, to their well established reputation in their profession, and also to a choice assortment of Chandeliers, Brackets, &c., at their Factory, 111 East 18th-street, New York.

N. B. 10,000 reliable references. apl-3m

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 129 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar5–tf

Use of the Term "Protestant."—It is urged against our adoption of this word, that there is so much of admitted error in the numerous sects who class *themselves* under the Protestant creed, that our Church, which we know, and all orthodox Christians allow, to have "the faith once delivered to the saints," ought not in any way to admit even seeming fellowship with their evil. Yet this objection, it seems to me, is summarily overthrown by the meaning of the very word itself. We are Protestants, to be sure, against the assumptions and superstitions of Rome, in the first place; yet we stop not here in our Protestantism, but extend it to all kinds and classes of error, from whatever source they may arise. We solemnly protest against ALL that "the world, the flesh, and the Devil" have introduced to mar the fair beauty of God's Church, and to blind the eyes, that thus they may deceive the minds of God's people. I can never believe that such staunch pillars of the Church as White, and Parker, and Moore, and Beach,—my own honoured grandfather,—were blind, in their organization of it in this country, to all other evils and errors, than those which belong peculiarly to the Romish schism, and especially when there was at that time no regularly established Romish Church in this country. No! they never meant to confine it to any one class or description of error; but when they called their Church the Protestant Episcopal Church, they meant that its testimony and its teachings were as opposed to the atheistical tendencies and wild extravagances of the latitudinarian, as to the foolish and idolatrous superstitions of the papist. Therefore, it is asking almost too much of us to abandon a title which our fathers adopted, and handed down to us as expressive of their principles and ours, merely because some poor fanatical souls have tainted the sound and wholesome truth with their corrupt and poisoning infidelity. They may bear the name of Protestants, but they are not Protestants in heart—not such as we mean when we give to our Church that designating title. To press this same argument a little further, would force us to relinquish the names of Churchmen and Christians as well, for nothing can be more certain than that we have some very indifferent specimens of both in our midst. One word more upon this point. It is an admitted fact in the natural world, that the minutest insect builds the most destructive reef. This contest about a word in itself is undoubtedly a very small matter in connection with those mighty truths committed to the Church's keeping; yet these little—these needless departures from the great principles on which her doctrines rest, nay, on which her very faith itself is founded, are like the coral, working slowly, perhaps, but must we not add, most surely, towards those accumulations of error, upon which already so many good men have made shipwreck of both faith and conscience too. These little departures—these slight innovations, are the very things that have tended most to unsettle the minds of good Churchmen. They give occasion for tirades against our pure and holy faith from quarters where there is neither the soul to receive its wholesome truths, nor the ability to understand its scriptural doctrines. They have wrought even the most honest of our own fathers and elder brethren to such a state of trepidation as to the now known results of these little innovations, that many of them virtually sanction, by refusing to condemn, such gross attacks upon themselves, as twenty years ago would never have gone unwhipped of justice. What would good old Bishop White or Griswold have thought of language such as this from one of the very youngest of our clergymen, in a published sermon which has just been put into my hands? It is in allusion to the Canon on the election and institution of ministers, which was objected to by the House of Bishops at the last General Convention. "It was only another instance," says this respectful young gentleman, "of the constant grasping at more power, and tenacious hold upon all that they gain, of which there have been divers instances, both in that Convention, and other official acts of the Bishops, both individually, and as a House, and which is, I fear, a rock on which our Church may fatally split, unless the clergy and laity are aroused in time." Well! after this, we must believe that there would have been *as* firm a rebuke for Paul the aged, from this youthful Timothy, on account of his sharp contention with Barnabas, had he, too, now chanced to be among us; indeed, he tells us distinctly in another place, that *he* and Paul hold the same relative positions in rebuking error—so that we may consider that matter settled beyond a question. Who, after this, can doubt that we have the precocity of "Young America" in the Church as well as in the State, when a Presbyter of two or three years, sitting in judgment upon the assembled House of Bishops, finds them all guilty of moral delinquency, actually wanting in the commonest honesty, and while "always grasping at more power, ever tenaciously holding upon all that they gain!" But seriously, where is the Churchman, be his views what they may, "High" or "Low," but must indignantly repel such aid as this, and if the champion should chance to be enlisted on his side, cry, "In mercy spare us from our friends!" Now, I do most firmly believe, that in this case, and some akin to it,—for I am thankful to say, that I never have heard of an *exactly* similar instance of "speaking evil of dignitaries," thus indiscriminately, too,—all is attributable to that morbid jealousy of everything like Church discipline, which in turn owes its origin to the small beginnings, of which the ignoring the term Protestant furnishes a very fair sample. Step by step these things go on, until at length they must result in such sad defections as those we have recently had to lament; and when these do come, they afford so good a mark that we cannot but expect trial shots from every tyro in this kind of archery—"*Arbore dejecta, quivis ligna colligit*"—a homely proverb, but not perhaps without some meaning here.—*The Rev.* A. B. Carter.

Appointments of the Bishop of New Jersey.

VERNAL VISITATION.

The Bishop, if God please, will make the Southern Visitation of the Diocese, in the following order:

St. George's, Penn's Neck;—Saturday, May 20, afternoon, (Catechism, Confirmation.)

St. John's, Salem;—Saturday, 20, evening, (Catechism, Confirmation:)—Sunday, 21, (fifth after Easter,) morning, (Communion.)

Bridgeton;—Sunday, 21, afternoon, (Catechism, Confirmation.)

St. Paul's, Trenton;—Tuesday, 23, morning, (Catechism, Confirmation, Communion.)

St. Michael's, Trenton;—Tuesday, 23, evening, (Catechism, Confirmation.)

Trinity, Princeton;—Wednesday, 24, morning, (Catechism, Confirmation, Communion.

CLERICAL CHANGES.

The Rev. H. Goodwin has resigned the rectorship of Christ church, Bordentown, and taken charge of a congregation, in Newark, N. J.

The Rev. Henry Townsend, having removed to the parish of Christ church, Bethany, Conn., desires that letters and papers intended for him be directed accordingly.

The Rev. D. W. C. Loop desires all communications intended for him directed to him at Woodbury, Connecticut, until further notice.

The Rev. Israel Foote, having resigned the charge of Christ church, Guilford, and St. Peter's church, Bainbridge, and accepted a call to Trinity church, Fredonia, requests that his letters and papers be directed accordingly.

The Rev. Beardsley Northrup, having changed his residence from Utica to New Hartford, Oneida county, requests that his letters and papers be directed accordingly.

The Rev. Wm. F Bryant, having taken charge of St. Stephen's church, Mullica Hill, Gloucester county, New Jersey, desires that all letters and papers for him may be directed accordingly.

The Rev. Hiram Stone, having accepted the charge of St John's parish, Essex, Ct., requests his letters and papers to be directed to him at that place.

The Rev. H. V. Gardner will enter upon his duties, as missionary at North Canaan and Falls Village, the first Sunday after Easter. Post-office address, "North Canaan, Conn."

The Rev. Dudley A. Tyng has accepted a call to the rectorship of the church of the Epiphany, Philadelphia.

The Rev. George Sheets, having accepted an unanimous call to St. James' church, Staunton, his address will be Wilmington, Delaware.

The Rev. A. C. Coxe entered upon his duties as rector of Grace church, in the city of Baltimore, on Easter Sunday.

The Rev. T. W. Coit, D.D., LL.D., has accepted a call to the rectorship of St. Paul's church, Troy, N. Y., and will enter on his duties immediately.

MARRIED,

On Wednesday the 3rd inst., at St. Paul's church, Williamsburgh, by the Rev. W. H. Roberts, Robert Fash to Miss Mary A. W. Carson, both of this city.

In Boston, on the 1st inst., at Grace church, by the rector, the Rev. Mr. Mason, W. F. George, Esq., of the firm of C. P. Peck & Co., of this city, to Miss Jane T. Whitney, of Boston.

In Brooklyn, on the 9th inst., by the Rev. W. O. Lamson, Elisha Freeman of Lee, Mass., to Miss Cynthia Northrop of Brooklyn.

At the same time, Josias Grant, to Miss Mary Elizabeth Northrop, both of Brooklyn

A new Mission Church, but no debt.

To Episcopalians:—Dear Brethren: One year has now been spent in the Missionary work among the thousands of destitute poor in the back part of Williamsburgh. A good work has been commenced. But good, important, and promising as it is, it must be abandoned, unless means should be contributed to enable us to erect a plain church. A plot of ground will be given in the midst of this destitute population, provided a church worth $5,000 be erected thereon within eighteen months. I have undertaken by God's blessing to raise this amount, and have already, and still expect to be encouraged with several more $100 offerings. I wish here to say, that there is to be *no debt* on Grace church.

We are in great need of a church, but the building will not be commenced till $3,000 is given, and then the work will go forward as fast as the contributions of our brethren will allow. Come over dear brethren and help us. 15,000 souls are already in the third ward, but among them no Episcopal church, and in the north part, where our church is to be located, there is no place of worship of any kind. May we not labour on in faith and prayer confidently expecting that our brethren who are prosperously engaged in secular pursuits will not allow this Missionary enterprise to fail for the want of the means required. Fail it must without this, for we do not consider it to be consistent with our profession as Christians to build until we have the means to pay.

Subscriptions for Grace church, may be sent to the subscriber, Williamsburgh, L. I., or left at Messrs. Stanford & Swords, 637 Broadway. Alvah Guion, Missionary and Agent.

NOTICES.

☞ All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.

Maryland Convention.—In consequence of the destruction by fire of St. Paul's church, the Sixty-sixth Annual Convention of the Protestant Episcopal Church in Maryland will be held in St. Peter's church, Baltimore, on Wednesday, 31st inst., at 9 o'clock A. M.

By order of the Bishop, H. Colburn, Secretary.
Baltimore, May 2, 1854.

Clerical Convocation of Queen's County.—The regular meeting of this Convocation will be held in Christ church, Manhasset, on Wednesday and Thursday, May 10th and 11th.

The clergy of Suffolk county are invited to unite in the services.

Hempstead, May 3, 1854. W. H. Moore, Secretary.

St. John the Evangelist's Free Church holds services (temporarily) in the large and commodious Lecture-room of the Bleecker building, 262 Bleecker street, corner of Morton. Sunday morning, 10½; evening, 7½. Sunday School, 9 A. M. and 2½ P. M. Families residing or moving into the vicinity, are invited to connect themselves with the Parish. EDWIN R. COOK, rector,
my6–1m 104 Twelfth street.

The Chapel of the Holy Innocents, Broadway, between Thirty-fifth and Thirty-sixth streets, will be open for a Sunday evening service, at 8 P. M., until further notice.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—Receipts since April 1:

S, West Troy, $5; a lady, by Thos N. Stanford, $10; Chicago, by the Editor of *The Churchman*, $10; donations.

Mrs. Atwater, $2; Rev. I D Carder, $1; J W Fowler, $2; F H Fowler, $2; Mrs. E J Guion, $2; Master G G Guion, $2; Miss Margaret E Guion, $2; annual subscribers.

Christ, Butternuts, Rev. D E Barr, $2; Christmas offering, St James Bristol, Indiana, $2 25; St. George's, Astoria, Rev T R Chipman, $29 72; Christ, Ottawa, Illinois, Rev C P Clarke, $6 72; church of St. Thomas, Rev E Neville, D D, $120.

Legacy of John Noble, Esq., deceased, by Messrs. R. N. Tinson and Roe Lockwood, executors, $2000.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Protestant Episcopal Tract Society.—Receipts since 1st of April:

S, West Troy, by T N Stanford, Esq, $2 50; Chicago, by the Editor of *The Churchman*, $5; Miss C E Boardman, for Tracts in German and Norweegian, Rev. G. Unonius, $10; donations.

Mrs. Eliza Atwater, $1; Rev I D Carder, $1; Rev. F. H. Cummings, $3; Miss M L Guion, $1; Miss C. Guion, $1; Miss Anna Guion, $1; annual subscribers.

Grace, Waterford, Rev. R. S. Adams, $4 25; St Luke's, Brooklyn, Rev J W Diller, $9 20; St. John's chapel, Rev. J. Hobart, $73 36; St. Paul's, Rev. B I Haight, D D, $80; Trinity, Rev. E Y Higbee, D D, $80 63.

Legacy of John Noble, Esq. deceased, by Messrs. R. N. Tinson and Roe Lockwood, executors, $2000.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Advertisements.

HENRY JOHNSON, HOUSE, SIGN, AND ORNAMENTAL PAINTER, 79 Bowery, between Hester and Walker streets, New York. apl–3m

GILBERT HICKS, Engraver and Printer, 11 Madison corner Rosevelt street, New York. Wedding, Visiting, Busines Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. apl-1y

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Unholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.

The public are invited to call and examine, and satisfy themselves, before purchasing. apl–6m

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under Wilder's and Rich's Patents:

Messrs. Stearns & Marvin, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.

Alexander Montgomery, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. m15-3m

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'Orsay's Waterproof Fresco. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

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F. V. Morrell, 12 Grand street, cor. North First.
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All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19–1y

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ap8-2t

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ap29–3m THOMAS McMULLEN.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

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ap15–1y GEO. E. MENDUM, 18 Wall street.

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All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
ap22–6m 93 Maiden Lane.

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And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately Papered, or Decorated in Fresco, Marble, or Woods, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25–6m

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ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. Walter Kidder, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ………… 125,000 feet.
1854 ………… 105,400 feet.

Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853 ………… 108,400 feet.
1854 ………… 90,600 feet.

Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer*.

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

THE NEW STORE.—BETTS, KELLEHER & BETTS, have opened their new store, No. 507 Broadway (St. Nicholas Hotel), with an entire new stock of CARPETS, of every description.

Purchasers are invited to call and examine their new patterns of ROYAL WILTON and FRENCH VELVET CARPETS, being the most splendid ever offered in this city—all of which will be furnished at the lowest market price.

Their stock of ENGLISH FLOOR OIL CLOTHS is very large and select, and well seasoned. BETTS, KELLEHER & BETTS,
507 Broadway.

P. S. Our old store, 292 Broadway, will be kept open for the present to dispose of the Stock, which is selling at very reduced prices. Some real bargains may be had if application is made early. m4–3m

SALAMANDER SAFES.—The name of SALAMANDER was first applied to Wilder's Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.

N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f13–4m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c. Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
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FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as Railroad Scales for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. Warehouse Scales (Dormant and Portable), Heavy Portable Scales, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

Store Scales, various modifications. Hay and Coal Scales, made entirely of Iron and Steel. Counter Scales, &c. Small Scales and Even Balances for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as The Standard from which there can be no appeal. Sold and warranted by
feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & WEST, 51 Beekman street,
m18–6m and No. 4 Liberty Place.

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

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PUBLICATIONS.

JUST PUBLISHED, and for sale by the General Protestant Episcopal Sunday School Union and Church Book Society:

EMMANUEL DANNAN, The Boy who would not tell a Lie. By the Rev. W. W. Arnett, D. D. Muslin, 25 cents; half-morocco, 20 cents; bronze paper, printed in silver, 12 cents.

Address to DANIEL DANA, Jr., Agent,
my13–3m 637 Broadway, New York.

WILL BE PUBLISHED ON MONDAY NEXT:—SUNLIGHT THROUGH THE MIST; Being Conversations between a mother and her children on Luther and the Reformation. An excellent book for Sunday Schools and Parish Libraries.

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my6–3t Brick church chapel.

A WORK OF GREAT INTEREST in press, to be published on the first of May.—**History of the Protestant Church in Hungary,** from the beginning of the Reformation to 1850. With reference also to Transylvania. Translated by the Rev. J. H, Craig, D. D., Hamburg. With an Introduction by J. H. Merle D'Aubigne, D. D., President of Theological School, Geneva.

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A room in the building has been especially assigned, and will be fitted up, for the convenience of Clergymen and others visiting the City
April 1 1854.-8t

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